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Zion's Herald.

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☞ All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

The Outlook.

The commander-in-chief of the Salvation Army, Rev. William Booth, who has come to this country on a tour of inspection, took first the Maritime Provinces, where he landed under energetic supervision, and planned next an itinerary in Canada. He proposes to spend the last week of October in New York city, where arrangements have been made for a fitting reception, after which New England and the West will enjoy his presence and ministrations. As one of the most successful of modern religious leaders, General Booth will receive from all the Protestant churches, as well as from his own fervent followers, fraternal and enthusiastic greeting.

Others beside Peary and Wellman have found the present year disappointing for making expeditions poleward. No one knows what Nansen thinks of it, for he is ice-bound somewhere, that is, if the "Fram" has been able with her wedge-shaped hull to cradle herself amid the floes, since he left Cape Chelyuskin, the northern point of Asia. But misfortune has overtaken the English expedition which sailed from Archangel, Russia, on the 6th of August for Franz Josef Land. It was discovered frozen up between Nova Zembla and the land of its destination. Subsequent tidings are to the effect that the "Windward," the stout little steamer which conveyed the party, is being towed back disabled. Mr. Frederick Jackson, who led this expedition, hoped to establish depots in Franz Josef Land, and explore the unknown Petermann's Land which he believes has a trend poleward. His expedition was singularly well-equipped and provisioned for three years. But the secret of the Pole is not to be wrested this year.

"The committee of seventy," recently formed in New York city to wrest the control of its municipal administration from the hands of Tammany, is composed of influential and representative citizens of both parties who are fully sensible of the importance and difficulty of the task they have undertaken, but have confidence in the support of all honest and honorable men among their fellows. The election occurs in November. It is hoped that party policies will give way before this reform movement, which aims to overthrow a corrupt, self-enriching and defiant ring of officials, and establish in their place men who can be trusted to conduct the city business unselfishly and worthily.

The strike of the garment-workers in this city on Thursday last was the result of demands so reasonable and just that, on the second day, in one case at least, a contractor acceded to the new terms and the employees resumed work. Week work instead of piece work; a nine-hour work day; an increase of wage; and weekly payment — these were the terms demanded by the Garment Workers' Union. The Clothing Contractors' Association made no objection to these terms, provided the Clothing Manufacturers' Association would agree to meet the increased expense involved — some 40 per cent. One large firm — A. Shuman & Co. — promptly promised. Others will doubtless follow. So much light has been let in on the infamous "sweating system" that our citizens will not demur at paying a price for ready-made clothing which will give to its makers a fair compensation.

Centennials are in order; our silver dollar is entitled to one on the 15th of next month. On Oct. 15, 1794, the first issue of silver dollars from the Philadelphia Mint was made — 1,758 of them, being a part of a deposit of French coins by the Bank of Maryland for conversion into silver dollars under the act of 1785. "The dollar of our daddies" was then an honest one. The silver dollar of today is an unworthy coin, passing for 100 cents, but not worth, intrinsically, one-half that. It is significant that miners, finding that silver does not pay, are giving increased attention to gold production. The total gold product this year is $175,000,000, which is an increase of $20,000,000 over that of last year.

The bacillus of the plague that ravaged China lately — the dreaded Black Death, which has been known for centuries — has been discovered by the eminent Japanese bacteriologist, Dr. Kitasato. Sent by his government to Hong Kong to study the etiology of this disease, he carried on his investigations with great skill and courage, drawing blood from finger tips of dying victims, conducting post-mortem examinations, and inoculating animals with plague-bacilli to demonstrate the truth of his researches. Acting on the intelligence that rats and mice emerge from their holes in these visitations and drop dead, the Doctor gathered up dust from infected houses in Hong Kong and administered it to rats and mice — with fatal results. Great credit is due to this daring and successful investigator. He has discovered and described this deadly microbe, and will in all probability deliver mankind from its scourge.

Jean Baptiste Rossi, the Italian archæologist, who died in Rome on the 20th, deserved the fame he won. He was a local explorer, but his field was an important one, and his study of the Catacombs, together with his discoveries in the tombs of the early Popes, particularly from the days of Alexander Severus to Constantine, have rendered valuable aid to students along these lines of early Christian history. His three-volume work on these latter discoveries, published between 1857 and 1885, is monumental; so, too, is that on the Catacombs, and his monograph on the mosaics and marbles of the Roman churches. He founded the *Bulletino di Archeologia Cristiana*, was a leading member of various literary societies, and held the post of prefect of the museum of the Vatican library. His age was 72.

Spanning North River.

After prolonged discussion the New York & New Jersey Bridge Company has practically decided upon a cantilever structure, with a pier in mid-stream, as being the cheapest and safest of the plans proposed. To build one of this type without a pier would cost over $51,000,000 — a figure which is simply prohibitive. A suspension bridge of a single 3,100 feet span, provided with six railroad tracks, would cost something over $35,000,000, and would constitute "the most beautiful pontine structure in the world," completely dwarfing that over East River. But it would take eight years to build this suspended structure, whereas a cantilever bridge of 2,000 feet span, with a pier in the centre of the river, would take only four years to build, and the cost would not exceed $22,000,000. The Company feel that these considerations of speed and cheapness must have weight, if they would not repel capital from investing in the enterprise. The cantilever structure would, of course, be architecturally ugly, but it would be safe — safer than the proposed suspended structure — and its span of 2,000 feet would offer no serious obstacle to commerce, since that space is nearly twice as wide as the entrance to the harbor through the Narrows. Further, such a bridge would be so rigid, and so nearly on grade, that trains could be run at the same speed as on the soil — an advantage of great importance over that of the suspension plan.

Redistribution of the Army.

Important changes have been ordered by Secretary Lamont in the stationing of United States troops with a view both to economy and efficiency. Nine posts have been abolished as being no longer necessary. Eastern garrisons are to be strengthened, particularly in the neighborhood of large cities. There will be 31 army posts east of the Mississippi, the number of companies serving in them to be increased from 100 to 119. Two-thirds of the army (40 posts), however, will still remain west of the great river. This abandonment of useless posts and concentration will save to the government a large sum of money annually, and is made possible by the change in the system of recruiting, and by the rapid progress being made in civilizing the far West, alloting land to Indians in severalty, and increasing the facilities of transportation. The moral effect, too, of having disciplined soldiers within easy distance of municipal centres where revolts of labor are liable to become violent, has had its weight in deciding upon the changes recently ordered. The value of the army in overawing the reckless element and preserving order was made conspicuous during the recent railroad troubles in Chicago. The secretary hopes to accomplish these changes without additional expense to the government. He is also to be credited with important reforms in the clerical methods of the War Department which have simplified procedure and saved expense.

A Glance at Italy.

For the moment the financial exhaustion of the kingdom is not uppermost. Even the Roman Bank scandal is in abeyance. The most menacing danger is organized anarchism. This has become so apparent and pressing that Premier Crispi, in a speech at Naples on the 10th, declared that it seemed absolutely necessary for civil and religious authority to unite and work harmoniously against "that infamous band on whose flag were inscribed the words, 'No God, no King.'" This band had declared war on society. Let society accept the declaration, and "shout back the battle-cry, 'For God, King and Country.'" These words were at once recognized as full of significance — as an overture to the Vatican of reconciliation with the government on the ground of a common danger. Our readers will remember that it was twenty-four years ago this month that Victor Emanuel seized the Papal States, and reigned over United Italy; that since that time the Vatican and Quirinal have stood apart, the Pope never touching a penny of the papal patrimony voted by the government in 1877, and which now amounts to nearly $15,000,000; and that at least one-half of the qualified voters in Italy refuse to avail themselves of the parliamentary franchise, leaving King Humbert and his ministers to the mercy of the radical and socialistic elements of the kingdom. The Pope's inflexible demand is for temporal sovereignty over the Leonine City (the Vatican and St. Peter's), with a strip of land running down to the sea along the Tiber. To yield it may prove to be a political necessity — a cession of a part to save the whole.

Victories That Will Be Historic.

That of Ping Yang came first. This is a large town in northwestern Korea, on the Ta-tong River. Here the Chinese, crossing the frontier, massed their forces preparatory to marching south. Here they were audaciously, but unsuccessfully, attacked by less than a thousand Japanese who went up the coast on a troop ship. The latter's defeat by an entrenched force twenty times its number was telegraphed the world over as a signal triumph for China. But meantime three columns of Japanese troops were converging upon Ping Yang — from the sea, from Seoul, and from the seaport of Gensan, all under Marshal Yamagata, the Japanese commander-in-chief, who received his training in European schools. His batteries opened on the Chinese on the 15th. By night their force was surrounded and the assault was made at 8 o'clock the next morning. It was successful. Almost the entire Chinese army — 20,000 in number — were either killed or captured, including several generals. The prisoners, in batches of a thousand, are being deported to Japan. As this force comprised the only disciplined and effective army which China can place in the field for the present, the material, as well as the moral, effect of this victory is great. The Japanese army, depleted by only about 300 killed or wounded, is all ready to march upon the Manchee city of Mukden, the ancestral home of the reigning dynasty of China, or it may make a bold strike for Pekin. Tidings of this "Chinese Waterloo" had scarcely been telegraphed when the news came of a sea fight, also disastrous to China and brilliantly victorious for Japan. A powerful Chinese fleet, commanded by Admiral Ting, conveyed seven steam transports to the mouth of the Yalu River, the northwestern boundary of Korea. Scarcely had the troops been landed when the Japanese fleet hove in sight. The latter was decidedly inferior to the enemy whom they straightway attacked, their ships being all of the cruiser type and no one of them exceeding 4,000 tons' displacement, while the Chinese had two iron-clads of over 7,000 tons and five vessels classed as battle-ships and meant to be invulnerable, besides lighter craft and six torpedo boats. Notwithstanding this disparity, after a battle of five hours, the Chinese fleet retreated in the darkness, leaving four of their cruisers sunk or destroyed. The Japanese came out of the fight with three of their vessels damaged, and a total loss of 180 killed and wounded.

What These Victories Show.

First, and chiefly, that Japan, though claiming a population only about one-seventh as large as that of China, is vastly her superior in qualities that have to do with military success. Japan is homogeneous, united, patriotic, receptive of modern ideas, and has risen so rapidly in the scale of civilization during the last twenty years that she is entitled to a place in the circle of the most advanced of the Occidental nations. She has revolutionized her form of government, welcomed to her colleges western teachers, and has educated her military and naval officers in the best of foreign schools. China, on the other hand, has remained stationary, conservative, disdainful, disintegrated. She has taken on in spots a thin varnish of western ideas, but it has not struck in. She has hired Europeans to train her reluctant soldiers. She has built or bought modern ships, but her sailor personnel is so inferior that it can scarcely with difficulty be taught to handle them, and therefore we have the astonishing spectacle of ironclads put to inglorious flight by unarmored cruisers. It would be premature to assert that China is yet whipped. She has still a strong fleet and about 150,000 troops; the latter, however, lack modern arms and discipline. She may be able to hold the Japanese in check until winter makes military operations in the northern provinces impossible. But the Japanese, on the other hand, control the sea at present, and are so ready and resourceful that they may make an unexpected landing and advance upon Pekin before the snow falls. One thing appears to be sure — that China's suzerainty over Korea is a thing of the past; that the oppressive and impoverishing rule of the mandarins in the latter kingdom is also doomed; and that under Japan's protection the Koreans will thoroughly reform their governmental administration, adopt modern systems of education, develop their valuable natural resources, reorganize their military establishment and make it effective, and enter upon a career which will make the nation self-reliant and respected.

Our Contributors.

DENMARK.

Bishop J. P. Newman.

A NIGHT in Hamburg was all that we could give to that great city, the fourth largest commercial city of Europe, the home of 300,000 souls, situated on the Elbe, and beautified by the Alster, that lovely basin whereon are many pleasure-boats and on whose bosom float numberless swans. We were here to visit our splendid Deaconess Home—that abode of sweet charity—*en route* for Fredericksh avn, the seat of the annual meeting of our Denmark Mission.

At Wogens we passed from Germany into Danish territory, and heard a new language. There was a time when the flag of the Danes floated over the fortifications of Wogens and adjacent country, but Denmark has been despoiled of much of her once vast dominion. Few countries can boast of a mightier past. Her victorious arms carried her sceptre into England and proud Canute the Great sought the mastery of Europe. Less than 15,000 square miles are all that remain of Denmark proper; yet within these lesser limits she dwells in peace and safety; intelligent, thrifty, independent. Her highest mountain is less than six hundred feet high; she is a land without rivers, but her connected lakes are her pride and beauty. She is a land of corn, and as such is excelled only by England and Belgium; her forests of beech and oak and her fisheries of cod and herring yield immense revenues; and her commerce is more than $100,000,000 per annum. Two millions of educated, industrious, gay-spirited Danes live under a constitutional government, whose King is the chief executive of the constitution and the decrees of the elected parliament. Happy are the people who have such a King—now seventy-four, but still vigorous in mental and physical strength—a soldier in fact and bearing, a scholar and a statesman, and one of the most devout men in Europe. If his sceptre is less than in earlier days, yet Denmark sways Russia through the beautiful Princess Dagmar, now Empress of all the Russias, whose royal home is a domestic heaven of purity and love; and through the charming Princess of Wales, another and the eldest daughter of the King, England's future destiny will receive direction through the Duke of York and his new-born son—heir-apparent to the throne. Once a year these daughters with their royal husbands return to Denmark and visit the little palace wherein they were born ere their father was king; and at such times the most familiar and affable person seen on the streets of Copenhagen is the Czar of Russia, showing his little children the beautiful things in the shop-windows, unattended by body-guard, and smiling and greeting all who salute him, without fear of anarchy and dynamite.

The Danes read and write to a man. Parents are compelled to educate their children. The educational centre is the University of Copenhagen, with 70 professors and 1,200 students, who come from many lands. Two names give eminence to the intellectuality of the Danes. Midway between the Baltic and the North Sea is Odense, birthplace of Hans Christian Andersen, whose "Fairy Tales" delighted the young and whose "Christmas Stories," so full of sweet simplicity and pathos, revived the memories of Bethlehem, and whose statue adorns the garden of the Rosenburg Palace. And Danish art achieved its greatest fame in the genius and works of Thorwaldsen, the son of an Icelander, a wood-carver by trade. His Museum is his mausoleum and his temple of glory, built in the style of an Etruscan tomb. There in the centre of a plain courtyard is the grave of the greatest artist of his day, and he, beneath whose chisel the marble breathed, sleeps in death unmonumented by stone or metal, but covered with ivy, in its quiet beauty. In the Museum, whose walls rise on either side of the quadrangle, are gathered the creations of his genius. But it was in the "Church of Our Lady" that I lingered long and thoughtfully around Thorwaldsen's "Christ and the Twelve Apostles." Nothing is wanting either in historic accuracy or suggestive of character to impart pleasure to the mind of the beholder. Each marble form is life-size, and recalls some memorable event. With outstretched arms the Saviour invites you, but awes you by the majesty of His presence. Availing himself of a well-founded opinion, that St. Paul and not Matthias was to take the place of Judas in the college of Apostles, the artist has produced a noble figure of Paul, who had seen the Lord.

Here in Copenhagen, a city of elegance, fashion and pleasure, the abode of 400,000 people, is the head centre of Methodism in Denmark. It is a city of commerce and churches. The "Merchant's Harbor" is the significance of Copenhagen, and from her port one can sail to the ends of the earth; all flags float on her waters; her merchants are princes. Her churches are many and some are magnificent. The State Church is Lutheran, and in 1536, by a bloodless revolution, Luther took the place of the Pope. Religious toleration is a fact, and Methodism dwells beneath her own vine and fig-tree. To that noble Dane, Mr. Dollner, of New York, who gave 180,000 kroner ($70,000) toward our brick church, which is now worth 250,000 crowns, are we indebted for our presen standing in Copenhagen. Therein, on a Sunday afternoon, I preached to 1,800 people, who were crowded together and many of them standing through the service. After the sermon came the ordination of two deacons and five elders. In the congregation were many preachers of the State Church, and among them the pastor of the Metropolitan Church, within which are Thorwaldsen's "Christ and the Twelve Apostles." At my invitation these Lutheran brethren came into the altar and greeted the candidates, and the King's pastor pronounced the benediction.

This event marks an epoch. Methodism is commanding public attention. Her ministers in Denmark are Christian gentlemen, scholarly and pious. Their public services are attended by multitudes. At Fredericksh avn, where the Mission met for its annual gathering, it was necessary, in order to accommodate the people, to hold the Sabbath services in one of the public parks, where more than 2,000 people listened to the word of the Lord. Our preachers have their converts, but their larger work is the revival of the State Church, whose ministers have adopted our methods of preaching, of Sunday-schools, and Epworth Leagues. Our preachers are not missionaries—that term offends the Danes—but they are evangelists, and are in Denmark what Lutheran pastors are in America—ministers of Jesus Christ our Lord.

Sept. 4, 1894.

UP AMONG THE HILLS.

Rev. George M. Steele, D. D.

ALMOST every soul has now and then a consuming desire to revert to its primordial conditions. Under this impulse I recently took a trip to Vermont. On the way I took in the Epping Chautauqua, and had two delightful days in that academic grove in the goodly fellowship of seekers after wisdom, under the guidance of the genial and enterprising Rev. O. S. Baketel. Here, too, I renewed some acquaintances which began forty and fifty years ago. There has been a change from callow and sometimes frivolous youth to such dignity as mature years and grandparentage imply.

Along the Line,

up to White River Junction, was a pleasant ride of an August afternoon. As we got among the bolder heights of the Granite State, some of the loftier hills took on a familiar look and nodded recognition, and seemed to say, "Welcome, again, old fellow!" But why *old* fellow? I am sure several of them are a good deal older than I am! Some of the smaller hills that had grown up since my day didn't remember me at all.

Old Newbury Seminary.

In the early evening, after gliding along the beautiful Connecticut Valley, I found myself in Newbury, the home of my early student days. It was long ago, but it was the opening of new heavens and a new earth to me. Things are changed. The general features of the comely old village remain somewhat the same; the campus of the Seminary retains its form; old Pulaski lifts itself up sheer from the plain with its precipitous rocky front and its grand look-out whence you get one of the most picturesque and magnificent landscapes anywhere to be had. There is the lovely valley, with the ribbon of the river winding itself out and in around the great and little Oxbows and slowly vanishing towards the sea. Opposite, Moosilauke and Black Mountain come boldly to the front, while the loftier Lafayette and Twin Mountain stand guard over the Franconia Notch. The Seminary building preserves its sedate and inviting external aspect, but within most of the features have been changed. Its interest as a Conference school has been transferred to Montpelier, but I learn that as a local seminary it still maintains a good reputation with a more limited constituency. But where are the boys and girls, the young men and women, who fifty years ago, and earlier and later, thronged this campus and poured in and out these doors? None remain, and I cannot stop now to follow them all, even in thought. I visit a few old haunts, call upon a friend or two of later years, make two or three pleasant new acquaintances, and then hurry on—just as time itself does.

St. Johnsbury.

This queen of the Passumpsic Valley is one of the handsomest as well as one of the most thriving towns in the State. The making of the town, as is widely known, is the Fairbanks family, and the making of the Fairbanks family is the Fairbanks Scale Works—or *vice versa*, as you look at it. At any rate, the place is exceptionally prosperous, and the business that has made it so has also made great fortunes for its proprietors. According to certain theories popular among certain parties, the proprietors should be very rich and their employees should be very poor; the theories further implying that the latter are poor because the former are rich. But somehow the principle does not apply here, as it does not in hundreds of other instances. It is not merely that these proprietors, now of the second generation of the family, have elegant residences and ample and beautiful grounds to which the public have free access; not alone that they have expended hundreds of thousand of dollars in public benefactions in the town in the way of library and costly buildings, a museum of similar value, a seminary ranking among the most reputable in New England, and churches and their admirable appointments; not in those generous purposes which reach out far beyond their local limits. Their workmen share in their prosperity. Laudable provisions are made for their welfare and convenience in connection with their work. Moreover, I was told by one who is competent to judge, that three-fourths of the heads of families employed in the works own their homes—and nice homes they are, too; I did not see a cheap one among them. This seems better than the Pullman plan. Had it not been for the brain of Thaddeus Fairbanks, teeming with inventions and devices that have added millions to the wealth of the world, and the executive and administrative ability of his brother Erastus, thousands would have been worse off than they are now. Why insist upon representing such men as mere exploiters of labor, and getting rich out of the surplus of other men's productions?

The Methodist Church in St. Johnsbury is perhaps the most flourishing in the State. The pastor, Rev. Thomas Tyrie, I judge, is in keeping with the character of the church—an admirable correspondence. He is a man of culture and efficiency, and is doing excellent service. I did not have the privilege of hearing him preach, for certain reasons, but I can testify that he is a good listener.

Lake Morey.

On my way down the valley I stopped off and spent two days at a charming, snug, little sylvan retreat in the old town of Fairlee. The station where I left the team is close to the site of the ancient hostelry where fifty years ago I used to bait my horse on my occasional trips between my home and Newbury. About a mile back from the river, behind a high ridge, is a little body of water lying like a crystal in a setting of emerald. Nearly all around it rise abruptly and somewhat loftily from its very edge beautiful wooded hills, varying in form, the whole making such a picture as you might go far to find. About its shores have been built some twenty or thirty cottages now occupied by summer residents. There is an "Upper House" and a "Lower House" for boarders. The former is rather more pretentious and stylish, but hardly more popular, than the latter, where the accommodations are somewhat rude and primitive—a "camping out" arrangement; but one is made very comfortable. The table is good, the host and hostess are most accommodating, and there is a steam launch and a big barge in which you may circumnavigate the little lake, and nice boats at the service of the guests—all without extra charge. The whole cost of living is scarcely more than, at home.

I found here, in his cozy but commodious little box of a cottage, almost overhanging the lake, Rev. T. P. Frost. He is a fine specimen of the products of Vermont in the way of men—and that is her great staple when you have enumerated all others—for he was born and reared and formed his personal and public character here. He is a Wesleyan University man. He joined the Vermont Conference in 1876 and has steadily made his way to its most responsible positions, proving himself always an able minister of the New Testament. But his fame ran beyond his territorial bounds and he was persuaded to follow it to Summerfield Church in Brooklyn, and later to First Church, Baltimore, where he is now the popular pastor. Not the least agreeable of my experiences in this outing were the hours I spent with this intelligent, vigorous-minded and genial brother minister.

On My Native Heath.

A short distance by rail and a dozen or more miles by coach and buggy brought me to Strafford and the old home where I lived from ten to twenty-one. About a mile from the "Lower Hollow" the road begins to run through the farm. Sloping up steeply and irregularly on the right lie fifty acres of tillage land over every rod of which I have swung a scythe or held a plow, and into every square foot of which I have struck a hoe. The wagon turns up a private road, and I am once again where long years ago I was a boy. A thousand reminiscences throng me, but I cannot indicate them here. Up beyond are the higher and steeper and more rocky slopes where the old pastures are, and the woods, and the sugar place, and the great ledges, and the top of the farm, and many a nook, each with its suggestive association. A magnificent landscape stretches out to the east and southeast. It was only in later years that I came to realise its beauty, but I am sure that even in my boyhood I felt it.

Three or four miles away in this same town, I was born. I am not absolutely destitute of sentiment. Some years since, when visiting here, I went to see the spot where I started in life. I made the appropriate reflections and turned away to resume my journey from its original point of departure. A day or two after I learned that I had gone to the wrong house. The right one was a little further beyond!

Back to Artificial Life.

The lumbering coach on the country road took me up, and we slowly climbed the short distance to the "height of the land." Thence to the station in Sharon where we take the train there is in four miles a descent of 900 feet. It is rugged but picturesque, and withal more agreeable in going down than up. In this town we get among the hills out of which the editor of the HERALD was quarried, and he is not the only great product that has been extracted from this rocky soil. I pondered on this fruitful theme a little while, but in a few hours I was back in the suburbs of Boston, and the eternal hills were only a matter of pleasant memory.

A Survival.

Somewhere in my ramblings—no matter where—I attended public worship on Sunday. It was a nice country church, a congregation of goodly numbers and of intelligent worshipers. The pastor was a man of some ability and gave us a sensible sermon in the morning. I was courteously invited to preach, but declined, as there appeared to be several visiting brethren in the ministry, one or two of whom were former pastors, and I thought the people would rather hear them than a stranger of another denomination. In the evening I went again. The brother who was put forward to preach was a good, honest minister, I have no doubt; but he seemed to have suddenly come forward from early in the first half of the century—except that his sermon was written, which made it still more incongruous, as there was nothing to call for elaborate treatment. The preacher struck at once a high key and a sustained, antique tone—not the billowy, rhythmical recitative which was the entertainment of my boyhood by this class of preachers, but a more monotonous sing-song, and as unnatural as it is possible to conceive. It was more ludicrous than anything which I have heard in the line of pulpit deliverance for more than fifty years. It was particularly interesting when the speaker lost his place, as he did several times, and needlessly embarrassed himself by trying to explain his embarrassment, and coming down from his vocal perch to do so. I do not approve of going to places of amusement on Sunday, but somehow I should be sorry to have missed this one.

Auburndale, Mass.

In a recent speech at Birmingham, England, Lord Rosebery said: "I go so far as to say this, that if the State does not soon control the liquor traffic, the liquor traffic will control the State."

The Epworth League.

New England District.

OFFICERS.

Edward M. Taylor, President, Boston, Mass.
R. S. Douglass, 1st Vice-President, Plymouth, Mass.
I. P. Chase, 2d Vice-President, St. Johnsbury Centre, Vt.
W. J. Yates, 3d Vice-President, New London, Conn.
John Legg, 4th Vice-President, Worcester, Mass.
Frederick N. Upham, General Secretary, Dorchester, Mass.
Merritt C. Beale, Recording Secretary, Boston, Mass.
Wm. H. Flanders, Treasurer, Newton Centre, Mass.
Mrs. Annie E. Smiley, Supt. Junior League, Ipswich, Mass.

THE PRESIDENT'S NOTE-BOOK.

Rev. Edward M. Taylor.

THIS number of ZION'S HERALD closes the monthly issue for the League year. It has been in one sense of the word a year with two beginnings. The election of Rev. F. H. Knight at the Plymouth convention secured to the district the leadership of one who had been closely connected with League matters from the beginning of the work. A new field of opportunity opening in another direction necessitated the resignation of the president, and in the middle of the year the duties of the presiding officer fell upon the present incumbent. This contingency in the very nature of the case occasioned some delay in the work. A dismount and a remount alwayr require time, and time is opportunity in the transit of these days. However, through the efficiency of the presidents and other officers of the Conference districts, the League work has been carried forward with flattering success all through the General District.

Epworth League Day at the camp-meetings has been generally observed, and has been an occasion of enthusiasm and inspiration throughout New England. The presiding elders have heartily united in lifting this branch of the young people's work into healthy prominence.

IS THIS TRUE?

The president has noticed an increasing interest and growing activity in the State conventions held throughout our General Conference District and other parts of our work during the year. It seems possible to work up local interest in a State convention to a greater degree of efficiency than in the district convention. The *esprit de corps* in the former is unquestionably greater than in the latter. In proportion to the territory covered and the local Leagues included, the State convention secures a much larger representation of delegates; and, furthermore, in consultation with men of ability and influence in the church, I find the consensus of opinion in favor of the State convention. If these statements are facts — and they are, so far as my observation extends — they should have serious consideration at our coming annual convention in Manchester, N. H.

WHAT SHALL WE DO FOR LEADERS?

These wailing words have greeted the ears of the president many times during the last few weeks. They come from the committees on the assignment of leaders and subjects for the meetings of the local Leagues. They say it is difficult to get the consent of many persons to lead the meetings of the chapter. This is a serious lack indeed, and indicates a sad departure from the spirit of our motto. I believe, however, that when this work is in the hands of a judicious committee, the assignments should be made without consultation with the persons appointed as leaders. The committee should have that authority and it should be respected and obeyed by the rank and file of the League members.

This refusal to perform duty may have two sources in the individual heart: First, an inborn timidity or bashfulness. The motive behind this may be an intense self-consciousness; in any case this spirit must be mastered if the individual is ever to amount to anything in the realm of personality. It can be conquered, and when the victory is won it may be transformed into the elements of superior leadership. In passing through such valleys of Baca many a pure, refreshing spring has been found.

Secondly, this refusal to perform duty may come from the inborn tendency of the ease-lover. If indulged to a certain extent it begets the loafer whose lethargic life is given over to what is called drifting. Yes, there is such a being as the religious loafer. And when he turns the next corner he develops into the shirk and the coward. With the cruel jests and ribald scoffings that the young Christian has to endure in this cross-bearing world, the battalions of King Jesus have no place for the coward or the shirk. "Heroes to the front; cowards to the rear!" Dear young soldiers of the Cross, do beware of the consequences incident to such refusals!

THE MANCHESTER CONVENTON.

This is the last appeal to the young Methodists of New England concerning this convention. Give it your hearty support. A fine program has been prepared. The Governor of New Hampshire has been invited to address us, and the whole convention gives promise of being a great success. Questions of transportation and entertainment will be answered by Rev. F. B. Graves, 36 Bromfield St., Boston. Select your delegates and make all the arrangements as soon as possible, so as to avoid the rush incident to the last few days before the convention.

22 Copeland St., Roxbury.

PRACTICAL SUGGESTIONS FOR BUSY WORKERS.

Dept. of Spiritual Work.

R. S. Douglass.
First Vice President.

OUR AIM. The development of Christian character.

CHRISTIAN HOMES.

In the spiritual work of the church Christian homes should be one of the most efficient, although usually one of the least used, instrumentalities. Our home, like that of Justus, should be "joined hard to" the church. Christians who have not consecrated their home as well as themselves to God's service, have "kept back" a large "part of the price." Spiritual work can be successfully done in our homes that cannot be done in our churches.

Social contact in our home will often save those who cannot be reached in the most powerful prayer-meetings or by the most eloquent sermon. Artificial social distinctions can have no place in genuine Christian work. Our fireside, our table, is not too good for any one who by their influence can be "lifted up." The more refined and elegant the home, the greater the obligation to use it even for those who are without refinement or elegance. Don't wait for a social endorsement before you try to bring a wild young man or a giddy young girl within the influence of the fatherhood and the motherhood of your home.

Keep home influences pure and noble for the sake of others as well as your own family. Scandal is of the devil, and should be rated as one of the "deadly sins," finding no place in your home.

Every Christian home should be a centre of social, intellectual and spiritual influence. Let every one who enters your home find a uniform spirit of warm Christian cordiality and sympathy. Invite the young people; make them "at home" in your parlor, give them the free use of your library, give them a welcome to your family altar. Pray for them. Throw your home influences about the homeless to shield them from temptations, to draw them "from the streets" and from places still worse. If all Christian homes were so used, the young men and women who crowd to our cities would not become so easy a prey to sin.

We are about entering on a fresh year of League work. With the October convention a new year opens. Let it be a year in which this "reserve corps" of Christian homes, hitherto so little used, shall be ordered to the front. *Let us use our homes for Christ.*

Our year of work closes! What better valedictory than this: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Plymouth, Mass.

Dept. of Mercy and Help.

Rev. I. P. Chase.
Second Vice President.

IN the social meeting we often hear the pastor ask, "Who desires the prayers of Christians?" In answer, the Mercy and Help department say, "Pray for me." I fear we do not have as much prayer in and for this department as we ought. When in the flesh Christ ministered to the body that He might more effectually minister to the soul. So let our ministries be accompanied with earnest prayer that God will give us access to hearts, that we may carry to them the cheer and comfort of the Gospel, and win the lost ones to the Saviour. Each chapter is requested to make this department a special subject of prayer during the second week of October.

We will not forget to praise God for what has been accomplished during the year now closing. There are more chapters working this department now than in the past, yet there are some who are doing practically nothing. Let the second vice-presidents consecrate themselves anew to this work, and partake so bountifully of the Spirit of Christ that they shall be able to arouse not only their committee but the entire chapter to the possibilities of this important work.

We need not only more prayer, but the exercise of more brain and muscle to help God answer our prayers. Do you carefully plan your work, then use your committee in working your plan? May we all take for our motto, "More and better work for Christ."

St. Johnsbury Centre, Vt.

Dept. of Junior Work.

Mrs. Annie E. Smiley.
Supt. Junior League.

Mercy and Help.

AT the recent Maine State Epworth League Convention at Bangor, I had the pleasure of hearing Miss Mary E. Lunn, of Boston, say that the Junior Leagues had sent a great many offerings to the Deaconess Home.

Of course I was pleased and proud of our Junior Leagues, and it occurred to me that many more offerings would be made by our generous Juniors if they knew just where to send them, that they might do the most good.

To send offerings to the Deaconess Home, pack them carefully in boxes or barrels, prepay freight or express, and send to Miss Mary E. Lunn, Deaconess Home, 603 Massachusetts Ave., Boston, Mass.

As to what should be sent, Miss Lunn stated that they could make good use of "anything needed for man, woman or child, to eat or to wear." This, certainly, is comprehensive enough.

The Little Wanderers' Home is at 202 West Newton St., Boston, and anything to eat is especially useful there, where there are so many little mouths to feed. Money, of course, is always a welcome gift.

The Epworth Settlement, 34 Hull St., Boston, is doing a grand work among the poor, and deserves our heartiest support. Fruit, vegetables, jellies, tea, coffee, and sugar may be sent at any time, and offerings of money from our Junior League treasuries will always be welcome.

Last, but not least, is the Thanksgiving offering for Missions. Mr. Willis W. Cooper, in last week's *Epworth Herald*, makes a special appeal to our Junior Leagues "for each Junior to earn or save twenty-five cents for missions during the next three months, and have it ready to offer to the church, joining the Epworth League in their Thanksgiving service on Nov. 29. "I feel certain that if this matter is brought to the attention of the Juniors they will generously respond, and many an eager child would willingly give up nuts and fruit at the Thanksgiving dinner, in order to have twenty-five cents to give for missions. This is worthy work for Jesus, for He says: "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

Ipswich, Mass.

A Parliament of Languages.

THE Literary and Social committees of the Jesse Lee Chapter, Lynn Common Church, held a novel entertainment at one of their regular monthly meetings.

One of the objects of the committees was to have some entertainment in which all the members of the League could take a part, and this Parliament succeeded in interesting a large proportion of the membership.

Under the supposition that the time has come when the nations feel the need of a universal language, the Grand Confederation of Nations summons a congress at some stated time and place, and calls upon each nation to send delegates to represent their mother-tongue, and to set forth the claims of that language to be chosen as the universal tongue. Where several different nations speak the same language, or dialects of the same mother-tongue, each of the delegates may have a part in the argument, or they may select one of their number as spokesman.

The delegates are requested to appear in their respective national costumes. In the case of the countries of Western Europe, where there is no distinguishing style of dress among the educated classes of people, the peasant costume, which is always bright and attractive, or the dress of certain important colonies or dependencies, may be resorted to.

Any number of languages may be represented.

The officers of our Parliament were a chairman, a secretary, and a chaplain. Twenty officers from the High School Battalions formed a military escort. At the opening of the Parliament, a procession was formed, with the officers at the head, the different delegations carrying their own national flags. Five pages dressed in Washingtonian style were ushers for the occasion. Five grand commissioners were chosen to weigh the arguments presented and decide the all-important question: "Which language is best adapted for universal use?"

While the commissioners retired to compare notes, an informal reception was tendered the delegates.

The Parliament proved to be a very successful affair. The speakers gave much time to the investigation of the languages assigned them, and all took an interest in getting attractive costumes. This idea can, of course, be carried out in a simple manner without costumes, but the bright dresses make a charming addition, besides interesting, instructing, and bringing into use a large number of the members.

HARRIET L. GOODRIDGE,
Chairman of Literary Com.

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MY STUDY WINDOWS.

Rev. William Ingraham Haven.

THE patent has run out. It is one of the privileges of those who live on in this world that as the days go by inventions that paid a royalty to the master minds that gave them being become the property of the ordinary. Sewing machines can now be made by anybody. Telephone transmitters have become common property. Soon bicycles and typewriters will be within everybody's reach. So it is with titles. I have often wanted to write a word now and then under the choice heading of this article. When I first saw it on the outside of one of Lowell's volumes it fascinated me. It seemed to bring to one's mind deep embrasures, vine-bordered, where the outlook was over sunny slopes to some far-off horizon. It meant both peace and action — peace within, giving preparation for earnest deeds. And as the living pages were turned the impression deepened. All of the richness and grace of a mind that had absorbed the great thoughts of the ages and had digested them and made them his own until they had rested and invigorated his inner life; and all of the force and fire of a life that after looking backward and inward, looked outward and forward, were here in these noble sentences. I felt as I read as if I had really been made welcome in that charming home under the elms in old Cambridge, and had not only looked out from the study windows over the meadows of the winding Charles, but off into life itself from the poet's study.

James Russell Lowell did not greatly care for this title, he tells us in one of his letters. So now that the firm that first published "My Study Windows" is dissolved, and the standard Riverside edition of Lowell's works omits the title wholly, I think I may venture without criticism to appropriate what has so long fascinated me, and under this heading talk of books as he did.

The Epworth League Reading Course.

Five comely blue volumes rest on my window-seat. The uniform size and the uniform binding make them very attractive. They have been chosen for the course on the general plan of a volume for each of the League departments. This plan has been kept to closely enough to give us a volume for devotional culture, a suggestive work on Mercy and Help, a first-rate volume for the department of the study of Christianity, and two books, one full of inspiration and the other of entertaining anecdote, for the general field. The plan has been treated liberally, as all plans should be.

The New Generation.

The first book on the list is Dr. Schell's call to the youth of Methodism. It is an attractive and forceful presentation of the mission of the Anglo-Saxon race. It is full of historic incident, graphically portraying God's marvelous opening of the world to the Gospel of Jesus Christ.

"Who can measure the wide reach of the rule of God? He rules where He is not recognized, and undergirds where He is not known. Japan is open; the last barrier is broken down. In Japan the press, democracy, and the English language and liberty have culminated in the creation of a civilized nation. In our own day God has brought about this strange awakening, and He who in His own good time shall have all dominion, has laid upon us the responsibility of its spiritual conquest."

The events of the past few days, during which Japan has leaped to eminence in the Eastern world, emphasize these earnest sentences.

Imago Christi.

This volume by Dr. Stalker, of Scotland, has already become — though it has been written but a few years — a book well known among thoughtful Christians all over the world. It tells you how to live like Jesus in the midst of the life of today. It is full of the most suggestive analyses of the methods and spirit of our Lord, showing for instance how He read the Scriptures, as we should, for "defence," for "inspiration," and for "guidance;" how He prayed "before taking important steps in life," "at times when His life was unusually full of work and excitement," "when about to enter into temptation," and at "the hour of death." It talks of Jesus as a worker, Jesus in society, Jesus as a sufferer, Jesus as a friend, and of our Lord in many other of the common relations of life. It is a rare book to have on your library shelves.

Beneath Two Flags.

Maude Ballentine Booth has written here in her charming style the story of the work of the Salvation Army. Who are we that we are ashamed to learn from our neighbors? It is hard to keep our work of Mercy and Help full of the evangelical and the evangelistic spirit. So many of the social schemes of the day are merely humanitarian and not Christian. Mrs. Booth, however, tells of slum work, refuge homes, temperance campaigns, etc., that thrill with the life and energy of the days of Pentecost. Why should not our Epworth Leagues, our whole Methodism, have its midnight missions and its street work as well as its colleges and cathedrals? The book is full of stirring incidents, and cannot but provoke our earnest hosts to action.

Christianity and The Christ.

Why are we Christians? The first answer to this question comes from the experience of the saving grace and mercy of the Lord. It is well, however, to have other answers to add to this, that our faith may be broadly supported and that we may have many weapons for gainsayers and many reasons to give to those who are honest inquirers. Dr. Raymond has briefly stated in this volume some of the chief reasons why men believe in the Christian religion. His arguments are forceful, and the book will deepen and strengthen the faith of all who read it.

Abraham Lincoln.

Who does not feel reverent even when he sees the name? Everybody will enjoy this outline of the great American's life and the fascinating collection of anecdotes which Mr. Thompson has given. The greatness of the man in his modest fearlessness and single-eyed devotion to the interest of the nation stirs one's patriotism, and his love of righteousness and his humility quicken faith in God — who made him what he was.

These books will prove open windows to all who study them, giving truer views of life and God.

Brookline, Mass.

Fresh from the Field.

Rev. F. N. Upham.

Coin-secration.

We will pardon the good brother who sends us this play on words to describe the financial efficiency of his District League. It is a suggestive word, surely.

Worthy of Mention.

The society which has the largest list of subscribers to the *Epworth Herald* on the Norwich District, N. E. Southern Conference, is the only Christian Endeavor Society in its territory.

"A Rare Treat."

This is the enthusiastic expression our correspondent from *Sandwich* (Mass.) uses to characterize Dr. George A. Crawford's lecture on "China" before the League. This chapter proposes to fall into line with the plan of giving fifty cents for each member to help the Missionary Society. H. L. Chipman is the energetic president here.

West Boston Circuit.

This is a group of seven churches whose Leagues are banded for united work and closer friendship. It is one year old and is soon to celebrate its anniversary. This first year of its life has been very successful. The annual meeting occurs at Hyde Park, Wednesday, Oct. 17. Rev. E. M. Taylor will deliver the address. The occasion is sure to be notable.

A Convention at Buzzard's Bay.

On Labor Day, Sept. 3, the Sandwich Sub-District Convention was held within a mile and a half of Gray Gables. These were the topics for discussion: "The Social Problem;" "The Epworth League and Missions;" "Our Mottoes and How;" "Personal Responsibility;" "The *Sine Qua Non* of the Epworth League." Both ministers and laymen — brothers and sisters — were on the program. About 75 delegates were present. The love-feast was a spiritual hour. R. S. Douglass, of Plymouth, was oracle, and answered with authority the many questions presented to him.

Boston North District Awake.

Rev. Chas. M. Hall, district League president, has been holding a series of "group meetings" over his district. He worked this plan when in the western part of the State and finds the scheme bears transplanting. The chapters are aroused to better work by this method.

Notwithstanding.

This is a long word. To use it requires more than the effort of pronunciation. It means victory over opposition. The chapter at *Atlantic* (Mass.) is helping the struggling church to build its new house of worship. All its energies are taxed; *notwithstanding*, it has pledged the half-dollar per member for missions.

"What to Live For."

Rev. Luther Freeman, of Waltham, delivered a most forceful and suggestive address upon this theme before the Pilgrim Union at *Wollaston* (Mass.), Sept. 13. This Union comprises the Leagues of Dorchester and Quincy. The meeting was a delightful affair, well planned by the hosts and thoroughly enjoyed by the many guests.

A Tribute to a Faithful Worker.

A friend from Vermont writes as follows: "Presiding Elder Hamilton's report for St. Johnsbury District says: 'The Epworth League has been doing a grand work among the young people of our church. Eight new chapters have been organized during the fall and winter, making in all 38 chapters and three union Endeavor Societies on the district. Three hundred and seventy active members have been added to the chapters during the year. Much of the success achieved in League work is due to the consecrated zeal and push of our district president.' Rev. I. P. Chase has been untiring in his endeavors to increase the efficiency of the League; has traveled over 2,500 miles during the past year in its interests; has put enthusiasm into many a weak chapter, has stimulated all his subordinates in every department, and there are but few members on the district that have not been stirred and helped by his counsel. At the annual convention in June he was elected district president for the fourth time, which shows that the district believes he is the man for the place. Calls are already coming to him to help organize new chapters, and we expect the entire district will be in line before this year shall close."

An Aggressive Country League.

Neighborhood meetings are being held by the Epworth League of *Millville* (Mass.) in the farming districts outside the village. The first was held June 24, in a school-house about a mile distant. A congregation of forty gathered, making it necessary to bring chairs from a neighboring house. Several Catholics were among the company. At the close of the service, in response to the invitation from the leader, four rose for prayers, and a short after-meeting was held.

About four miles from this place, in a pleasant grove, stands a small, rude, but comfortable building, raised and furnished some years ago, by one in that vicinity, for a house of worship. The builder has since passed away, and no services have been held there of late. This was chosen as the place of the second meeting. The congregation numbered about fifty, and would have been larger had it not been for camp-meeting in an adjoining town. The interest was good throughout the service, and, at the close, four rose for prayers.

Literature, suitable for the occasion, is sometimes distributed at the close of the services.

Group Convention.

The first group convention of the North Boston District Epworth League was held with the Newton Group at *Newton*, Sept. 12, afternoon and evening. At the afternoon session forty were present, and in the evening many more.

The afternoon session opened promptly at 2.30 with President C. M. Hall in the chair. The praise service was led by the president, followed by Scripture reading and prayer. Papers were read by Mrs. C. E. Spaulding on Junior League work, by Rev. C. M. Hall on the work that might be done by the Literary department, and by Rev. Dillon Bronson, of Newton, and Miss Eunice Crichet, of Watertown, on the devotional services of the League. Time was given after each paper for discussion of the different topics.

Gertrude E. Chaffin, of Waltham, was elected secretary for the Newton Group conventions.

Adjournment was then made to the room where the ladies of the church had prepared supper for the delegates.

At the evening session, over which Rev. Dillon Bronson presided, a short praise service was held, followed by Scripture reading and prayer by Dr. J. B. Gould. The singing by the mixed quartet, ladies' quartet, and solo by Mrs. G. W. Barber, was appreciated by all. The address by Dr. L. B. Bates, on "Devotion to Service," was very helpful as well as interesting.

Bucksport District (Eastern) Convention.

The eastern division of Bucksport District held its first annual Epworth League convention on the East Machias camp-ground, Aug. 24 and 25. On the evening of the 24th a praise service, under the direction of Rev. E. S. Brewster, of Cutler, was followed by a sermon from 1 Sam. 17:32 by Rev. J. Tinling, of Eastport.

Saturday morning's session was opened by a half-hour devotional service led by Rev. S. S. Gross, of Edmunds. Presiding Elder Norton was elected president, and Rev. J. Tinling secretary. After the transaction of some preliminary business, the following papers were read: "Revival Work in the League," Nellie A. McDonald, Milltown; "The Importance of Missionary Work in the League," Mrs. E. C. Tinling, Eastport; "The Model League," Arthur A. Dightman, Milltown; "Junior League Work," Mrs. Z. B. Grass, Lubec. The afternoon session met at 1.30 o'clock. After a most interesting and helpful children's meeting, conducted by Rev. and Mrs. Grass, and reports from the several chapters, the reading of essays was resumed: "How to Make the Literary Department Effective," Eulalia Gardner, Pembroke; "The Influence of the Christian Epworth Leaguer," Edith Hoar, Machias; "The Influence of Books," Bessie Allen, Calais. This was followed by five-minute topics. In the evening Rev. S. E. Brewster preached a helpful sermon from Eph. 4:1. The business meeting was held immediately at the close of the preaching service, and elected the following officers: President, Arthur A. Dightman; vice-presidents, Carl Reupsch, Marshall Bowles, Edith Hoar, Mrs. E. Bryant; secretary, Rev. John Tinling; corresponding secretary, Rev. A. S. Ladd; treasurer, George H. Keniston. The officers elected were made the executive committee. Nellie McDonald was elected delegate to the State Convention; Morton Smith alternate. A Junior District League was also organized, with Harry Stanhope, president; Eva Lawrence, vice-president; Henry Bartlett, secretary; Ned Townsend, treasurer.

The success of the convention went far beyond the most sanguine expectation. The attendance was large and enthusiastic. The papers read were of more than average literary ability, and were pervaded by the Spirit of the Divine Master. The general discussion which followed the reading of the papers was helpful and of an excellent spirit. The East Machias camp-ground affords facilities for such a convention not to be found elsewhere on the district, and so has been selected as the permanent meeting place.

The several chapters on this district were requested to adopt the program of Secretary Schell, and contribute 50 cents per member to the Missionary Society. It was also recom-

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mended that the chapters of our Conference, and the other young people's societies, create an Epworth League fund for the benefit of the East Maine Conference Seminary at Bucksport.

JOHN TINLING, Sec.

Maine State Epworth League Convention.

Never did a convention meet under more favorable circumstances than the second Maine Epworth League at *Grace Church, Bangor*, Sept. 11 and 12. Even nature adorned herself in her best to make the delegates believe that Bangor was the queen city in the State, and the hospitality of the homes made all leave this beautiful city with a desire to again meet at the same place. The Juniors with their bright faces met the delegates, and the eagerness and gentlemanliness with which they did their work convinced all that the boys as well as the girls are needed in helping the pastor. As we entered the Y. M. C. A. hall, where the services were held, the handsomely decorated stage manifested the idea that the Epworth Leaguers wished to leave nothing undone in their welcome.

The convention opened at 3.15 P. M., Tuesday, by a praise-service led by Rev. J. M. Frost, of Bangor. After prayer by Rev. S. Hooper, Mrs. W. L. Miller, of Bangor, sang a solo in her usual pleasing manner. The president, Rev. E. O. Thayer, then introduced Hon. C. A. Boutelle, who welcomed the delegates in behalf of the city. He spoke of the honor which he felt conferred upon him to greet the Epworth League. "Nowhere will such an army as you represent find more welcoming banners on the outer walls than in our goodly city of Bangor. It is an inspiring spectacle to see young people banded together to work for the good of others, devoting their unselfish efforts for the benefit of mankind. There has been no crusade so splendid as that which has proclaimed 'Peace on earth, good will toward men.'" He welcomed the delegates to the banks of the beautiful river, to the pleasant streets, and cultured Christian homes of this queenly city, and to the hospitalities of the city, with the hope that the convention might prove as useful and enjoyable to the delegates as their presence was grateful to the people of Bangor. Rev. H. E. Foss welcomed the Leaguers for Grace Church and the churches of the city. He extended welcome because these young people banded together represent a great idea. He recognized what tremendous possibilities there are in these movements of the young, and how much they mean in religion, business, and philanthropy. In closing, he said: "We welcome you for the inspiration you bring, and trust you will carry cheer and renewed energy home with you." The president, Rev. E. O. Thayer, D. D., responded very feelingly. He said that gratitude, like all emotions, was hard to express in words. He was glad that the welcome of Bangor had been extended by two such distinguished citizens. He remarked upon the beauty of the city and then spoke of the very rapid growth of the Epworth League — there being chapters in the United States, Canada, Great Britain, South America, Africa, and nearly every country on the globe. After a song by the Epworth Quartet — Rev. Messrs. Clifford, Pratt, Frost, and Frohock — Rev. C. W. Gallagher, D. D., preached a most able and interesting sermon from the text, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him, for we shall see Him as He is." After speaking of the impossibility of our knowing much of the future life, and of the inferences which we have from God's Word, he said that character was best formed by an appeal to the truth. Hence the New Testament teaches only such things as shall prepare us best for the future life. It was enough for John to know that we shall be like Him. The Apostle, judging from the great change that had come into his life, could but draw the conclusion, "It doth not appear what we shall be." Intellectual religion is not what is needed, but Christ in us transforms us. Seeing Him, we are made like Him.

In the evening Rev. Geo. M. Smiley, of Ipswich, Mass, delivered a most instructive address on a "Supreme Opportunity." Mrs. W. A. Nelson then favored the convention with a finely-rendered solo. Miss Myra Holmes, reader, and Mr. Carl Oakman, violinist, who had been in the building, gave us an extra treat by entertaining the audience with their selections. Rev. E. M. Taylor, of Boston, then held the audience with his magnetism and eloquence on "The Epworth Pulse-beat." Every one felt the spirit of enthusiasm and courage flow through their veins after this address.

The sunrise prayer-meeting at 5.30 Wednesday morning was largely attended. After devotional services, Harold E Miller gave excellent suggestions on "Christian Work." E. W. Lord spoke of the methods most needed with "Young Men and the Church." Miss Nellie McDonald read a very nicely-prepared paper on "How to Promote Revivals in the League." Miss Bessie Allen gave some good points on the "Influence of Books." Rev. W. F. Berry then addressed the convention on the Epworth Guards. He spoke of the methods of drill, and said the idea was not to militarize the church, but its aim was for the development of Christian manliness. After a selection by the quartet, F. H. Nickerson brought out the requirements necessary to make the work of the "Third Department" a success. Miss Julia H. Jackson had a very practical and helpful essay on "How to Make the Literary Department Effective." The work in this difficult department seemed much easier and "effective" after listening to this paper. After listening to Miss Isabel Ginn's paper on "The Department of Correspondence," every secretary ought to be able to do better work. "The Financial Department" was treated by Rev. J. T. Richardson, who mentioned several ways of raising funds for the furtherance of this great cause.

The afternoon session opened with a praise-service led by Rev. M. B. Pratt. Mrs. Annie E. Smiley, of Ipswich, Mass., for nearly an hour entertained the convention in a very pleasing manner with an account of her excellent methods and the advantages of "The Ideal Junior League." We are sure that those interested in the Juniors had many ideas to put in their note-books after listening to this address. E. F. Clymer then read a paper on "Christian Sociability in the League," setting forth the importance of greeting the stranger and giving the hearty handshake. "Hints on the Social Life of the League" was the subject of a talk by Miss Wiley. She treated of the amusement question in a most candid and logical manner, giving excellent ideas on methods of determining the right and wrong side. Miss Sadie Lowell then read a bright paper on "The Young Christian in Society," advising Epworth Leaguers not to be recluses, but to go into society so filled with the Spirit that the world shall be better for the influence of such young people. Every one was interested in Miss Lunn's address on "The Deaconess Movement," and the Epworthians were glad to learn a little more about their "twin." The audience felt that one who knew the way and whose whole being was in her work stood before them and gave them a little look into the Deaconess Home.

The closing service was largely attended. After the praise service, led by Rev. J. M. Frost, Rev. Gideon F. Draper, of Japan, gave an address on "Young Japan," informing us of many customs of the country so recently open to modern civilization. He spoke of their education, religion, etc., and of the lack of a moral basis in their lives. The national spirit is strong, they lead a sort of butterfly life, and Christianity has gained quite a foothold. The closing address, by Rev. E. H. Hughes, of Newton, Mass., was very interesting. He spoke on "The Motives of Service," and gave three reasons why all should serve each other — those of "obligation," "relationship," and "promotion." Epworthians hope they may have the privilege of hearing Mr. Hughes again.

The following officers were elected for the ensuing year: President, Ira G. Hersey, Houlton; vice-presidents, Mrs. H. W. Norton, Bucksport, Miss Estella Googins, Biddeford, Mrs. Mary Littlehale, Rockland, Chas. Morrill, Westbrook; secretary, Miss Carrie E. Miller, Lewiston; treasurer, A. D. Russell, Augusta.

The secretary's report gave in round numbers 175 chapters in the State, with a membership of 8,000.

Mrs. Helen Winslow Potter rendered the solo, "The Holy City," in a pleasing manner. In the evening Madame Despret's solo and Miss Frances Newhall's reading were much appreciated. The delegates were glad to have the privilege of listening to the Epworth Quartet.

After adopting resolutions, the convention closed with a few moments of silent prayer, and benediction by Rev. E. O. Thayer.

"A grand convention," was the verdict of every one. Note-books were noticeable in the audience, showing the interest in, and advantage of, these assemblies. Bangor talent, we think, would be hard to equal in their willingness to assist in making conventions more enjoyable; and Bangor reception and hospitality will always be remembered by the four hundred who attended the convention. The enthusiasm and large attendance at this convention prove that if the State League can develop so much in one year, we cannot say to what proportions it shall grow. It means that the "Look Up" and "Lift Up" movement is becoming more and more popular.

Thursday several of the delegates enjoyed a day at Maine's popular summer resort, Bar Harbor.

The next convention will meet at Waterville.

CARRIE E. MILLER, Sec.

The Conferences.

N. E. Southern Conference.

Providence District

The fall term of the East Greenwich Academy opened Sept. 11. There is a very large number of new boarding students, several of them having come from a great distance. A very helpful social was held in the chapel the following Thursday evening, that the students might have an opportunity to get better acquainted with each other. The new teachers are making a most excellent impression, and it is believed by those whose judgment is reliable that the Academy now has the ablest faculty in its honorable history. Miss Cora Marsland, the new teacher of elocution, is making an excellent beginning, and it is expected that she will bring up her department to the high standard of excellence that it enjoyed a few years since.

The faculty and students made an excursion to Plymouth, Mass., Sept. 14, on greatly reduced fares, by the generosity of the N. Y., N. H. and H. R. R. corporation.

Dr. F. D. Blakeslee, the principal, has been spending the weeks of his vacation as an itinerant in the most literal sense. On July 11, he stood on Mount Washington, 6,100 feet in height, the highest mountain between the Rockies and the Atlantic, and a few weeks later on Pike's Peak, over 14,000 feet high. Going to Chicago, from that city he went by the Santa Fe route to Los Angeles and San Diego, Cal. On the way he visited the Grand Canyon of the Colorado River, seventy miles from the railroad, leaving it at Flagstaff, Arizona. The Doctor speaks of it as indescribably grand. At Pasadena he met Rev. Clark Crawford, recently pastor of the Mathewson Street Church, Providence, R. I. He has a most excellent and wide-awake church with nearly a thousand members. Mr. Crawford is succeeding finely in this large and rapidly growing field and is constantly receiving additions to his church. Dr. Blakeslee preached for him morning and evening of a delightful Sabbath. He also preached on a Sunday evening for Rev. S. J. Carroll, at Oakland, Cal. Mr. Carroll was also a member of our Conference a few years since. Mr. Crawford spent several days with his old friend, visiting San Diego and making the ascent of Mount Lowe. We are pleased to state on good authority that Mr. Crawford has at length decided to act in harmony with the advice given him by many of his former reliable parishioners in the East, and, being thoroughly convinced that it is not good for man to be alone, is now making the essential preliminary arrangements to take "an help meet for him." Principal Blakeslee journeyed as far north as Grant's Pass, Oregon, and saw Mount Shasta and the sublime scenery in that section, and, returning, visited Lake Tahoe in the Sierra Nevadas, Salt Lake City, Colorado Springs, Manitou Springs, Pike's Peak, Denver, etc.

A great many of the former students of the Academy in many places in the great West, especially in California, were seen by Dr. Blakeslee, the most of whom are doing well in the great battle of life and are particularly enthusiastic in their words of praise for the East Greenwich Academy, where they prepared for the conflict.

X. X. X.

New Bedford District.

North Church, Fall River. — The pastor, Rev. W. R. Ridington, of the Boston University School of Theology, has during these closing weeks of his vacation been holding special revival services with his church, in which he has been assisted by other pastors of the city. The meetings have been well attended, the church much revived, and more than a half-dozen persons have expressed a desire for salvation. This is the third week of the meetings and the interest is unabated.

Long Plain. — Sept. 16, the pastor, Rev. J. Kirkendall, received 3 into full membership, 3 on probation, and baptised 5. The Epworth League has done much in a quiet way towards the development of the good religious interest which prevails.

Personal. — Rev. F. L. Brooks, pastor of Quarry St., Fall River, has just returned from Charleston, Me., where it was his sad privilege to minister to his father during his last sickness and attend his burial. Mr. Brooks, Sr., was for many years a member of the Free Baptist church. His death occurred Sept. 12.

Correction. — In the notice of the Epworth League convention held at Buzzard's Bay, which appeared in the HERALD of Sept. 12, this writer, following the report of a local paper, stated that addresses were given by Revs. E. F. Simon and O. D. Ferris, D. D. He has since learned that both of these brethren were unavoidably detained from the convention, but their places were very acceptably filled by Revs.

[Continued on Page 13.]

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NEW FIVE PER CENT BONDS.

THE Freedmen's Aid and Southern Education Society, for the purpose of consolidating its indebtedness, will issue, on the 1st day of October, a new series of Coupon Bonds bearing five per cent interest, payable semi-annually. These bonds are secured by a first mortgage and trust deed covering nearly all the real estate held by the Society in the United States. They are issued in denomination of $500 and $250, and are made payable in twenty years from October 1st, but redeemable at the pleasure of Society after five years. Holders of outstanding bonds of the Society are requested to correspond with either the undersigned, in New York, or DR. CRANSTON, at Cincinnati, with a view to the redemption of the same, or their exchange for the new issue. The total bonded debt of the Society is limited to $175,000, secured as above stated. Fifty thousand dollars of these bonds are to be left with the undersigned for sale.

Orders will be filled in the order in which they are received. No bonds will be sold at less than par, and cash must invariably accompany the order, except in case of exchange.

SANDFORD HUNT, Asst Treasurer,
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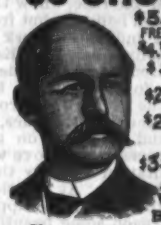
W. L. DOUGLAS $3 SHOE IS THE BEST. NO SQUEAKING.



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Because, we are the largest manufacturers of this grade of shoes in the world, and guarantee their value by stamping the name and price on the bottom, which protect you against high prices and the middleman's profits. Our shoes equal custom work in style, easy fitting and wearing qualities. We have them sold everywhere at lower prices for the value given than any other make. Take no substitute. If your dealer cannot supply you, we can.

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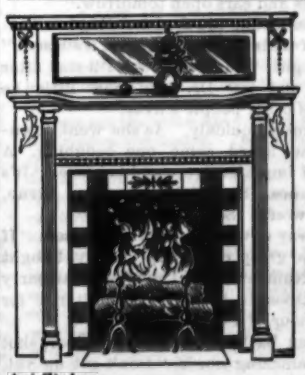

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Here is a Colonial Chimney-piece (Mantel and Overmantel), with tall fluted columns and large mirrored panel. It is a pattern which could not have been bought a year ago under $30. Today we offer it at

Only $18.

The bare materials alone cost very close to this price. The glass is the heaviest French plate, deeply beveled. The carving is in low relief. The mantel top is very broad in the centre, as in the best Colonial models.

We offer to purchasers a choice of Cypress wood or Whitewood — the latter being preferable if the mantel is to be finished in white and gold, or in any of the Art Stains.

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The Family.

THE DESERT ROSE.

I bloom for God. In all the wild, waste moor
There is no sign of man — nor house, nor fold,
Nor ash of fire. So vast, so lone, so cold
The level woodland's barren, gray-mossed floor.

Vain, then, to blossom in a waste untred,
And sweeten desert air? Meseems not so!
Kind skies above me bend, soft breezes blow,
The gentle night-dew falls — I bloom for God!

— JAMES BUCKHAM, in *Advance*.

Thoughts for the Thoughtful.

The cardinals flame. Red, clustering berries line
The leaf-illumined ways, and deeper grows
The wild grape's color in whose prisoned vine
The blood of June, still burning, tided flows.

— *Mrs. Whiton Stone.*

* * *

The essence of the Christian life — what is it but the perfecting of the human life by the indwelling of the Spirit of the Lord Jesus Christ? — *Phillips Brooks.*

* * *

And there is a Sense of Touch to be acquired — such a sense as the woman had who had touched the hem of Christ's garment, that wonderful electric touch called faith, which moves the very heart of God. — *Henry Drummond.*

* * *

We speak in sadness of short joy and long sorrow. It is not true. A real joy never ends. A true summer never flies away to leave us sad. A really good time lasts forever. That which you have rightly enjoyed is a joy forever. The sunsets never fade in the morning. The glory of the sea and sky are enduring, for they cannot perish. We go on gathering the riches of earth as a preparation for the pure things beyond. The summer is a flash of God's love. The late summer days, our "Indian summer," are tokens of His forbearing mercy. Winters are not burials, but wholesale training times. The resurrection is a glorious springtime. And heaven is the growth eternal of every good! — *Rollin A. Sawyer, D. D.*

* * *

All thy quiet life I know,
For I planned it long ago;
Would'st thou that it were not so?

I have given all for thee;
Live thy quiet life for Me,
So shall it transfigured be.

— *Selected.*

* * *

Even Jesus sought the seaside because He felt, most of all souls, how something above His soul influenced it as the moon influences the ocean. All nation-builders, poets, great achievers of the intellectual and spiritual wealth of the race, know that not from within, or from beneath, but from above, the long, sweet influences work to lift the life to its sublime heights. Each loves to be remembered when the tide is in; each prays to be forgotten when the tide is out. Part of the secret of a strong and blessed life lies in knowing the tides, in counting upon them, and in relying on the fact that these influences from above will do more for our exaltation and joy than any of our own effort may do. At low tide, with a fresh east wind, a white-capped wave seems to try to reach some beautiful place on the shore. It yearns and strains and fails. Let it wait till the moon-drawn tide comes under it with soft, strong advances, and lo, the walls of the land are washed to jasper, and the wave has mounted where it never could have reached alone. Wait until God sends His tide, and you will reach your highest goal. — *F. W. Gunsaulus, D. D.*

* * *

It may have been noticed that a distinction is made between the forest-fires and the brush-fires, up north. The one is a tidal wave of flame that sweeps off the tops of the trees; the other, more or less violent, depending on the dryness and wind, creeps along the ground killing the young trees but doing no harm to the full-grown ones that are sound. The bole without a seam and full of sap may be blackened a little by the smoke, but is uninjured. But if there be a seam, a decayed place, a weak spot in any tree, however large and thrifty, the fire is sure to find it, and it depends upon how much of the fibre is involved in the decay, whether the tree be doomed or not. If it be small the fire goes out, leaving only an ugly scar. If it be large, going to the heart, that tree will come down with a crash. And it is so with men and women. The brush-fires are burning in society, and everywhere among men, all the time. They fasten upon every weak spot in character, and wherever the decay, the atrophy of the fibre of virtue, extends to the heart, there is a fall which involves irretrievable ruin. — *Interior.*

* * *

Even to the least gifted in expression, the most inarticulate and dumb, death is the mighty poem that idealizes all earthly relations, that changes the point of view. Life has taken a new face; death has ceased to be wholly unknown. We have entered with another spirit into the cloud and into the shadow. The unknowable has thinned a little at its edges. The hereafter is no longer quite an unexplored land. We have had glimpses, we have heard voices, there have been visions granted us; and all the consciousness of seeing and believing breaks into song. Like terror and pity, it purifies the sources of our nature choked with worldliness. The sluice-ways of inspiration have long been dry and dusty. Death and grief send new spring torrents charged with divine meaning. Who is there among the living who has not made one tender song in the night of his sorrows? . . . Just rest on the divine Arm, be guided by the divine Hand. And of those other words the song holds the meaning and the essence — "Thy will be done!" It fills the void in the soul with birdlike flutings of hope and promise. It croons to us when we pine for the touch of the vanished hand, the dear lost presence of friend and housemate. All of immortality is pulsing in this song of the night, when faith spreads her wings and rises like the meadow lark into heaven; and then, as grief is ever more and more sublimated, the throbbings of the song become constant in us, and we are soothed to rest, and weep no more with that desolating sense of loss and loneliness. — *Christian Register.*

FRANCES' DAY.

Mary A. Sawyer.

"OPPORTUNITIES!" scornfully.

"Life *is* full of them, Frances."

"Your life, perhaps. Not mine."

"But we live the same lives. We lodge in the same house, eat at the same table, work in the same store. In what way do I have more opportunities to be kind and thoughtful and helpful than you?"

"Oh, but you do!" persisted Frances. "You're in the glove department, for one thing, where you see lots of nice people, while I'm cooped-up in the balcony all day making change, with not a soul to speak to but Alice Robinson; and you know what I think of her."

"I know you can find an opportunity there, if you will."

"Pray don't speak of Alice Robinson as an opportunity!" cried Frances, shrugging her shoulders. "Besides, Dr. Gray did not really mean it. He only said it to fill up his sermon. He knows it is not true."

"Not true!"

"Of course it isn't true."

"Not true!" said Ruth. "Why, Frances, you must know that it *is* true; you must know that, as he said, every one's life *is* full of opportunities to serve God by showing all sorts of kindnesses to all sorts of people, friends and strangers alike."

"I do not know it. I do not agree with him," answered Frances.

"And I do," said Ruth. "I know it from my own experience. He knows it in the same way, and he said it tonight in his sermon, not for lack of something better, but because he feels that he cannot too often impress it upon people. You would know it also, Frances, if you would try it."

Frances made no reply for a few moments. Then, stretching her arms above her head, she said in a careless tone: "Oh, well, I've always been fond of experiments, and I'll give it a trial. I'll try it tomorrow. Monday's a good day to begin. But it is not my idea of the way to serve God."

"What is your idea?"

Frances did not answer, and Ruth, knowing that upon this subject she generally maintained an extreme reticence, began to talk of other matters. But when they parted for the night, she said: "Remember your promise, Frances."

"I'll remember, but I know what tomorrow will bring me as surely as I know what yesterday held. And, and — well, you are different; but, somehow, it seems so — so trivial."

Ruth understood her.

"It is surely what Christ meant, Frances, when He said 'Follow Me.' He didn't mean the doing of wonderful things, but just the doing the every-day things, seizing the every-day opportunities, in His way, His spirit."

"Well — perhaps. Anyway, I'll keep both eyes and ears open tomorrow."

Frances awoke the next morning in a cynical, half-defiant mood. "Now, we'll see!" she thought; "and next week I'll stay after service and tell Dr. Gray how little he knows of other people's lives."

She dressed quickly. As she went downstairs she heard some one coughing. A frown of impatience crossed her face. "It's Jane Forbes. She might take onion syrup, but she won't. So let her cough."

Half-way down the stairs she paused. "If I mean to grasp *every* opportunity, I ought to take Number One. I suppose I can carry her breakfast to her. She needn't rise for half an hour, if I do."

She ran back, opened Jane's door, shot out the amazing words, "Don't get up yet, Jane. I'll bring up your breakfast," and disappeared before Jane could protest.

Half an hour later she left the house. On her way to the corner where she usually awaited a car, she noticed several pieces of orange-peel upon the pavement, but no thought of removing them occurred to her until her car was in sight. Then came the prompting: "That orange-peel was Number Two. Some one may slip upon those pieces, may be crippled for life."

"It is too late now," answered Frances, half-aloud. "I can't go back. I am not a street-cleaner." But even as she said this, the words came into her mind: "Inasmuch as ye do it unto one of the least of these, ye do it unto Me."

Frances tapped the pavement thoughtfully. "Ruth would go back, of course. She's a church member, so, of course, she is always trying to help people. Dr. Gray would do it, too, I suppose. Well, *I'll* go back, but I will have to miss that car. Still, I don't want any one to fall and be hurt."

She hurried back and hastily caught up each piece and deposited the collection in the gutter. "Not even a horse shall slip on them," she thought, "but if I were a man, I'd soon have a law that would put a stop to that sort of thing."

The next car was long in coming, and, in consequence, Frances was compelled to abandon the walk in the Public Garden she had planned. This was a trial to her. It made the long hours of the store less irksome if she could first go there and sit beneath the great, wide-spreading trees, and open her heart to the voices of sky and water, flower and shrub.

It was also a trial to be obliged to go down town in the same car with the other girls. Jane and Lucy were such chatterboxes, she thought, with a frown of displeasure.

They joined her as the car came down the street, and immediately, as she expected, came a volley of questions from Lucy Gray and Jane Forbes. She did not reply to them at first. She swept past them and took a seat at the end of the box-car. Soon, however, she left it and sat down beside them. "If I tell them about the orange-peel," she thought, "perhaps they in their turn will save some one a broken arm or a sprain. And — well — yes, I suppose it is Number Three."

She gave them her reasons fully. Jane listened with evident interest, but Lucy yawned and said: "How tiresome to be always thinking of other people and giving up your own pleasures! I'm sure it should not be expected of working girls. Little enough comfort do they have. Let every one take care of her own self, *I* say, and let other people do the same."

But Jane cried: "Why, it is the 'In His Name' idea, and I think it is beautiful! I mean to join the King's Daughters and do or say some kind or helpful thing every day! I'll make it a rule that *no* day shall pass without something done for another!"

A fit of coughing followed her earnestly-spoken words, and again Frances perceived an opportunity. "If she will not take onion syrup," she decided, "she shall have a big bottle of something. I'll get it at noon."

So at noon she went to a drug store. On her way back, she met an old woman, walking slowly and feebly. As she glanced at her, something that Ruth had said returned to her — "You can give a smile when you have nothing else to give." "Here's a chance to even out things," thought Frances. "I haven't scowled at Alice Robinson, but I have ignored her very existence, so now I'll smile. This old woman will probably think it a great impertinence, but I'll do it."

But an answering smile met hers, and the woman put out her hand with an arresting gesture. Frances stopped instantly. There was something — a look of suffering — in the wrinkled face which touched her.

"Can I do anything for you?" she asked.

"Yes, dearie, if you'll tell me how far it is to Forest Hills Cemetery."

"I don't think the cars on this street go out there. I'm afraid you must go through to Tremont Street."

"I don't want a car, dearie; I can walk if some one will tell me the way."

"You can walk!" repeated Frances. "*Walk!*"

"Yes, dearie, I'm real good at walking. And — and — I must go."

There was a thrill in the feeble voice which brought tears to Frances' eyes. A perception of the truth dawned upon her, and glancing at the coarse black dress, the cheap black gloves, she said gently, "Have you — I'm afraid you have some one there."

"Yes, dearie, I" —

The woman stopped abruptly, but in a moment she recovered herself and told Frances of the death of her only son, and of her great desire to visit his grave.

Frances had learned to be suspicious. She had parted with a great many nickels and dimes during the six years of her business life, and many of them she knew had been spent in liquor-shops. But about this poor woman she could not mistake. So she said quickly: —

"You must not walk. It is a long, long distance, but the cars will take you there in less than an hour, I think. So we'll walk through to Tremont Street and I will put you on the right car."

"But, dearie, I *must* walk, I have no" —

"Oh," opening her purse; "you must let me — no, don't thank me, it is only a trifle."

Frances returned to her work after this episode in a softened mood. She thought of this poor young man who had been so good to his mother, and of whose constant deeds of kindness she had told her as they walked along. She thought, too, of her fellow worker. Would he have hated any of his fellow workmen as she hated Alice?

"I can't help it," she said. "She told deliberate lies about me."

Yet now, as she counted out change or bent over her long columns of figures, it did not seem such an impossible thing to forgive Alice, or even to own herself somewhat in the wrong. She turned the matter over in her mind for another hour, and then she spoke. "Alice," she said, "I think we can like each other again, and I know I was hasty" —

"No! It was I!" interrupted Alice.

"Well, never mind, only let us be friends, and — well, it's my opportunity-day, and I'll tell you all about it later, when there is time."

The joy in Alice's face and voice touched her. "*She* would have made it up long ago," she said to herself, "but I would not let her speak."

A full explanation followed later, and, rather to Frances' surprise, Alice expressed her belief in that part of Dr. Gray's sermon which had led to her experiment.

"I never thought of it before," she said, "but I'm sure *I* have plenty of opportunities among all our children. Just think, six of them! And my stepmother sick half the time. Oh, I am glad you told me!" she added, as they parted.

Frances felt that she must walk home. The money she had spent upon her opportunities made it a necessity. "Besides," she said to herself, "I haven't had enough experiences yet, and today may decide all my future life."

She began her walk slowly. She had not gone far when a woman accosted her and inquired the way to Beacon Street.

"What part of it?" asked Frances.

The woman handed her a card.

"Shure, th' number bees there," she said, "but it's meself as can't find the strate at all, at all, an' it's late a'ready I bees, an' me furrust afternoon out, an' it's losin' me place I'll bees."

The distress in her voice and manner decided Frances.

"I will go with you," she said. "It would indeed be hard for you to lose a good place in these bad times."

The woman protested feebly, but Frances insisted. "I like to walk," she said, "and my day's work is over."

She glanced at a church clock as she returned to Washington Street. "Three-quarters of an hour there," she thought, "but I don't regret it."

A strange walk it was that followed. A wonderful one it seemed to Frances, and one which compelled her to acknowledge that Dr. Gray's statement was a true one. Like magic, as she afterward said, her opportunities sprang up and confronted her. True, they were but slight services, but repetitions, in many cases, of the day's experiences — just a penny and a word of cheer to some ragged, forlorn street-waif, just a smile to a wearied fellow-worker, just directing some bewildered stranger or piloting some timid wayfarer over a dangerous crossing, just taking the sleeping child from some tired mother's arms and carrying it for a block or two, just brushing away every slippery substance her keen eyes could discover, just picking up the cane or the bundle dropped by feeble, wearied hands; slight, indeed, they appeared to Frances, who had dreamed many a dream of grand, heroic sacrifices, but never one of the simple, helpful deeds which make life beautiful.

The twilight had fallen when at last she reached the boarding-house she called her home. At the gate, waiting and watching for her, were the three girls. Ruth looked her questions, the others asked theirs; and over a late supper she recounted the events of her day.

"Why, it has been splendid, hasn't it?" said Jane, enthusiastically; adding, a moment later, in a low and somewhat shy voice: "*I* have tried, too, today. I saved our little cash-girl all the steps I could."

"P'raps I'll try it tomorrow," said Lucy,

meditatively. "I have lots of opportunities to be cross, I know. P'raps *I'll* try being pleasant and helpful and all that, just for a change, you know."

Frances looked up quickly. "Ah," she said, "but you will end your day, as I am ending mine, with the firm determination to try it *every* day."

She repeated this decision when later she was alone with Ruth. "I mean it," she concluded, "though it still seems so very, very slight a way — this way of Dr. Gray's. Not my way at all."

Ruth understood; and after a moment she answered her in the words which had lifted many a burden of perplexity from her own heart: —

"'Our Friend, our Brother, and our Lord,
What may Thy service be?
Nor name nor form nor ritual word,
But simply following Thee.'"

Boston, Mass.

A COMMONPLACE LETTER.

It seemed so little, the thing you did,
Just to take the pen in your hand,
And send the warm heart's greeting, hid
'Neath the common two-cent stamp of the land.
But over the mountains, and over the plain,
And away o'er the billowy prairies went
The small, square letter, to soothe the pain
Of one who was fretted with discontent.

She was ill and tired; the long, hot day
Had worn itself to the merest shred,
The last of the light as it ebbed away,
Fell on her patient needle and thread.
A shadow came flying across the space
Where the fading sunlight filtered through,
There was just the gleam of a sweet young face,
And a voice said, "Here is a letter for you!"

The quick tears blurred in a sudden mist,
But she brushed them away, and then she smiled,
And you should have seen how she kissed and kissed
The postmark's circlet, like a child.
Why, the name brought back the long ago,
When she dressed in her best of afternoons,
When she found it a pleasure to sit and sew,
And her seams were hemmed to tripping tunes.

Poverty, change, and the drudgery
Of work that goes on without an end,
Had fettered the heart that was light and free,
Till she'd almost forgotten she had a friend.
The people at home so seldom write,
Her youth and its pleasures lie all behind,
She was thinking bitterly but last night
That out of sight *is* out of mind.

Now, here is your letter! The old hills break
Beyond these levels flat and green,
She thrills to the thrush as his flute notes wake
In the vesper hush of the woods serene.
She sits again in the little church,
And lifts her voice in the choir once more,
Or stoops for a four-leaved clover to search,
In the grass that ripples up to the door.

It was very little it meant for you —
An hour at best when the day was done;
But the words you sent rang sweet and true,
And they carried comfort and cheer to one
Who was needing to feel a clasping hand,
And to hear the voices she used to hear;
And the little letter, the breadth of the land,
Was the carrier dove that brought home near.

— MARGARET E. SANGSTER, in *Youth's Companion*.

About Women.

— It is said that Mrs. Strauss, of Washington, has the largest rose farm in the world.

— As a memorial of Miss C. M. Tucker, the zenana missionary so well known as A. L. O. E. (A Lady of England), the Christian Literature Society for India is raising a special fund of £500 in order to republish (with illustrations) all her works for Indian readers, and to translate them into a larger number of languages than is at present the case.

— Miss Anna P. Church, of Toledo, O., has lately engaged in the undertaking business. There is a growing feeling that women should care for the bodies of women and children, and this new venture by Miss Church is welcomed in her city. The fact that she has been so well and favorably known in Toledo for many years, will inspire everybody with confidence in her fitness for such sacred duties.

— The white ribbon is, by legal enactment, the exclusive badge of the Woman's Christian Temperance Union, and it is claimed that its use as a symbol of organization by the American Railway Union, in its recent strike, is unwarranted. The Eleventh District (Ill.) Union has started a protest against such illegal use.

— The time of registration for women in Boston has been shortened. It commences this year Nov. 7, and ceases Nov. 21, giving only two weeks. The *Woman's Journal* says: "This is probably a scheme to diminish the women's vote. Do not allow it to do so. Let the women and their friends bear these dates in mind, and lose no time in securing registration when Nov. 7 comes. Delays are dangerous."

— Mrs. S. A. Blaisdell, wife of a Lewiston clergyman, invented a window-screen, about two years ago, with an opening at the top large enough to allow the fly to pass out, and so arranged that he cannot come in. Her house has been screened two summers with these screens, and in that time neither has the fly-driver nor fly-killer been brought from the place where they had always been kept as a necessary help to good home-keeping. The invention has been patented and the screens are being introduced this season, says the Lewiston (Me.) *Journal*.

House Decoration.

"MY LADY'S BOUDOIR."

Elizabeth Varian Starr.

A YOUNG girl's own room should be the brightest, sunniest, most delightful place in the whole house to her; for it is here that she spends the greater part of her time, not only in braiding her hair and in "dreaming dreams when fairy lamps burn low," but (in that her bed-chamber is part sitting-room) in entertaining her dearest friends. As the boudoir of to-day is not merely the lounging rendezvous of callers that it was in the seventeenth century, the furnishings as well as the character have materially altered. It may be as gracefully pretty and comfortable as the drawing-room in its decoration, but it must be in a more delicate key.

The bed-room should give distinctive evidence of the taste of its occupant. Here the individuality may have free play, and all the odd pieces of furniture and bric-a-brac, so dear to the feminine heart, be arranged. Marion's room should be just as dainty and beautiful as she can afford to make it. But in order to be beautiful it need not be costly; and by utilizing scraps — odds and ends that all too soon would find their way to the waste-basket — she may thus save the dimes and quarters for the more expensive and important furnishings of her chamber.

A room owes most of its beauty to light, cheerful colors and spotless cleanliness and harmony. So, let it be cheerful. If this is not produced in the natural way by sunny, open windows letting in plenty of light (which, of course, may be tempered when occasion requires), let it emanate from the tones and tints of woodwork, hangings, and other furnishings.

The first step in this direction is taken in the proper selection of wall paper. The extensive variety, both in color and design, makes the choice a bewildering difficulty. But let the tone be quiet, not assertive. You do not wish to define the four walls so strongly as to make them appear the most important feature of the apartment. Perhaps you will select one of those pretty ingrain papers, whose rich, quiet tones serve to throw out the beauty of whatever — either engravings or draperies — is placed upon them. If the ceiling is high, the frieze should be wide, as it lessens the height of the walls apparently and makes the room more cosy — a very important feature of a bed-chamber.

If Marion is a blonde and particularly fond of the color of summer skies, nothing is so pretty as blue and cream for the colors of her room. The paper may be a pale blue ingrain or one of the cheaper sorts of blue paper with an almost invisible design of a slightly darker shade; the frieze for this being a design of pink azalias or roses on a cream background. The ceiling should be cream, with tiny pink or blue figures upon it. Another pretty combination is a rose-tinted paper, with frieze of wild roses and delicate green foliage. Another room is lovely in light tan, with border of deep yellow marigolds on a pale blue ground.

The floor should next receive attention. For myself I should prefer a pretty bordered drugget, either ingrain or Wilton, with nicely-oiled floor at the edges. You can stain or oil the floor yourself, as the process is very simple. If you desire the light tone of the natural wood, use boiled linseed oil; if a dark walnut stain, mix burnt umber with the oil and rub in thoroughly with a woolen cloth. Or if you do not like oiled floors and druggets, there are the cool white or colored straw mattings. If you choose the colored, it should have running threads in the prevalent tone of color.

Place gay rugs before the heavy articles of furniture, with perhaps a soft white fur one at the bedside; it is comfortable to feel the soft warm fur beneath one's unstockinged feet, and the floor of your room is dainty enough for any princess' feet.

If you are choosing furniture for your room, and it is to be entirely new, give the preference to quaint, oddly-fashioned articles, over the uniform sets. Pretty bedsteads with brass foot and head rails, the body painted or enameled, are much less expensive than the entire brass ones, some of them selling as low as $15. Then there are quaint little toilet tables in fancy woods. I saw a pretty one recently in polished cherry with old-fashioned spindle legs, three drawers with brass handles, and an oval mirror extending the length of its shining top.

There should be at least one cozy rocker in this modern boudoir, where Marion may find bodily comfort while reading or retrimming one of last year's hats. Perhaps the storehouse of the attic may furnish a straight chair, either with arms or without, which, prettily gilded and decorated with cushions of bright India silk, will make a bit of brightness in a shady corner and provide just the high light needed.

There are so many dainty ways of arranging the hangings and draperies of the windows, and the materials for this purpose are so many, varied and beautiful, that one hesitates before advising. Certainly the effect of bed-chamber draperies should be airy, cool and fresh-looking. Short pane curtains, gathered at top on brass rods, and long curtains of dotted Swiss, make a very pretty dressing for the window.

I should like to assist each Marion individually in the arranging and adorning of her boudoir; but as this cannot be done, these few hints must suffice.

And, having finished and furnished her room, let Marion know that the greatest beautifier is order and neatness, whether of person or dwelling. Let not the trailing, dewy roses of last evening's "outing" mar the spotless purity of the much-loved Tennyson. Let not the hair-brush and the box of French creams be on too intimate terms with each other, the powder puff, and those newest blue ribbons. Let not the tipsy lamp shade cry mutely to be set straight over a blackened chimney, or the mending basket protest eloquently against the overcrowding of last week's neglected duties. Disorder is exceedingly trying to the tidy housemother, who, when she opens the door of Marion's topsy-turvy boudoir, wonders vaguely, with a sigh, when the dear girl is going to improve.

Mt. Auburn, Cincinnati, O.

THE BOY AND HIS FATHER.

MANY men do not discover the true relation of father and son until it is too late to save the boy. But some who have been neglectful take warning in time, and apply that "love that covereth a multitude of sins" — in the boy. Not long ago a gentleman related his experience to me, as follows: —

"Once a friend said to me, 'Do you know that your boy is reading bad books?' I said, 'No, I don't believe any such thing.' My friend said, 'Perhaps you had better investigate.' I was inclined to treat the whole matter with contempt, for I did not think it possible for my boy to be reading bad books without my knowing it. Finally, however, I decided that common sense is better than pride, and I would investigate. So I went to my boy's room, looked over his belongings, and at last, under the mattress, found the books. I put them back where I found them, and hunted up the boy. I said to him, 'My boy, what kind of books are those you have been reading lately?' He was taken by surprise, and did not know just what to say. So I said to him, 'I would like to see the books; I've made up my mind to read the same books as you do.' Finally he stammered out, 'Papa, I don't think you would like those books very well.' I said, 'I would like to look at them. I want your opinion of them.'

"That threw him into a very peculiar state of mind, but he went up to the room and he brought out the books. We sat down side by side; I put my arm around him, and as we turned the pages of the books I said to him: 'Well, what do you think of that?' as we looked at the pictures and I read here and there a sentence. His only reply was, 'Well, papa, I guess it isn't very good.' Then I said to him, 'Lay the books aside, and this evening let us come up and read together; I have something I want to read to you.'

"My boy was delighted. The evening came, and we went to his room. I placed the lamp beside the bed and lay down where he had lain to read his book. I read a story from the *Youth's Companion*. Before I had finished he had crawled up and was leaning on my side. Then I read him a story with illustrations from *Science*. When I stopped he laid his head on my shoulder, put his arms around me, and said: 'Papa, why can't I have such reading as that?' As soon as I could control myself — for he had shown me that I was the sinner — I said: 'My boy, you shall have all you want; let us go down stairs.' I led the way right down to the stock I had laid in, and put out my books and papers before him. He looked at them a moment; then picked them up and fairly hugged them. We soon decided what to do with the bad books; we took them out into the back yard and burned them.

"Then and there my boy and I started out on a new career. When I can I spend the evening with him; one reads and the other listens. Henceforth my boy and I are going to be confidential friends, even if it takes a little time from business."

That father discovered some very important and valuable secrets. Would that others would set about the same work! Usually, when the Christian teacher approaches the wayward boy or young man, he finds the boy's father — by his neglect, or wrong example, or both — standing between him and the boy. Quite frequently the father is a professing Christian, and his influence decides the boy's case against religious influence. The question is often asked, "Why does not the church reach the boys?" and it usually suggests the still more perplexing question, "How can we reach the fathers, and through them the boys?"

The gentleman referred to above said: "I believe God has forgiven my sinful neglect of my boy; henceforth my service of God will include a loving and watchful care over the precious soul He has committed to me." — REV. W. S. PHILPOTT, in *Michigan Christian Advocate*.

LOVE IN DOMESTIC LIFE.

LOVE is supposed to be the one foundation necessary for the firm building up of domestic happiness. The question arises, is this true?

Years ago the writer knew a man and a woman who made a love-match. They were deeply, entirely, faithfully in love with each other, and during a score of years of wedded life they so remained. But there was neither peace nor comfort in their domicile. The wife neither knew nor cared to learn how to make the most of their modest income. Debt was hung around her husband's neck till it weighed him to the earth. He felt like a felon dragging a ball and chain. While himself a man of strict integrity and fastidious refinement, he was often forced to dodge round corners like the renowned Dick Swiveller, in order to elude duns and creditors. When he returned home from the office, weary and spent, he often had personally to cook the dinner, and he always had to cut out the children's frocks and help to make them. This is not a fancy, but is an over-true, sketch.

Yet never, in the twenty years, did he cease to love the pretty peach-blossom creature he had married. Faded and washed out, she was always beautiful in his loyal eyes. And never, for one instant, though she fretted and cried, and spoiled dinners, and could not sew, and ran up bills for him to pay, did she cease to love him. On her deathbed she murmured, "You have been as good as an angel, John!"

It was not an exaggerated statement. An angel could have been no more patient, no more gentle, no more tender and kind.

In due course John found another mate. She was a middle-aged widow, a woman with faculty. She could manage affairs, her dinners were perfect; her husband's life was a dream of common-place, material comfort. He prospered exceedingly under her *régime*, and was "known in the gates among the elders of the land." Nobody seeing the well-dressed, well-brushed, well-fed gentleman, and remembering his former experience, could avoid a mental congratulation of him.

Yet, he never "loved" Joan, and he mourned Esther till the last hour of his life. Who can explain this problem? Love must be the all in all, after all. — *Selected*.

Little Folks.

ACCOUNTED FOR.

I am not feeling well today,
But why I cannot see.
I had some ice-cream 'cross the way,
And pancakes home for tea.

I also had some caramels,
And sugared almonds, too;
And when I met with Tommy Wells
A stick of fine tolu.

But I was careful with each one —
Too much of none I ate.
It cannot be that penny bun,
And yet the pain is great.

I had six cookies, but I've had
Six cookies oft before;
They've never left me feeling bad,
Nor pickles — three or more.

The soda-water couldn't make
Me ill — 'twas Billie's treat.
I sort of think this fearful ache
Comes wholly from the heat.

— *Harper's Young People*.

A LITTLE HELP.

THE summer vacation in Mayville was over. Alice Gaston had spent her first day in the academy, while her sister Tossy had been spending her first one in the grammar school. Both had a great deal to tell and to talk over after going home in the afternoon, and both sat down to study in the evening with a zest which showed that they were not lacking in fondness for books.

Tossy began with arithmetic, Alice with geometry, and, as mathematics required closer attention than their other studies, it would seem that they made a wise beginning. For a time both were quiet, but after awhile there came a deep sigh from Tossy. Soon there was another.

"Oh, dear!" she exclaimed. "I don't understand this at all."

Alice appeared not to hear.

"I don't believe that I ever can get it right," Tossy said, in mournful tones. "What am I going to do?"

Still Alice made no response. She seemed wholly absorbed in her geometry.

"Oh, Alice, sister Alice, can't you help me just a little?"

The question came pleadingly from Tossy's lips, but Alice gave no answer.

She had heard, certainly she had heard; but was she not busy with her own work? and was it not very rude of Tossy to interrupt her?

Presently the younger girl pushed her book aside, laid her head upon the table by which they were sitting, and burst into tears

"Tossy, I do wish you would be quiet," said Alice, impatiently. "How do you expect me to learn my geometry lesson when you are disturbing me all the while?"

"I — don't — know," moaned Tossy between her sobs. "How — do — you — expect me — to learn — mine — when — I don't — understand it — at all? I think — you might — help me — just a little."

Alice's conscience told her, too, that she might easily render assistance. Yet she tried to disregard this voice, as well as her sister's.

"*Looking not each of you to his own things, but each of you also to the things of others.*"

Alice was reading the New Testament through in the Revised Version. She had read this verse on the morning of that very day, and had resolved to obey its teaching. Yet this evening she tried to put it out of her mind. But somehow she could not. It kept forcing itself upon her. "*The things of others, the things of others.*" The words rang in her ears, and unintentionally she was mixing them up with angles, straight lines and triangles. Pretty soon she gave up her resistance to the call of duty. She laid down her book and spoke in a pleasanter voice than before: —

"Let me see what is the matter, Tossy."

At this note of encouragement, the little girl raised her head and looked up wistfully.

"Oh, will you show me about this? I'll be so glad, for I don't want to fail on the very first lesson, and I can never do it alone."

Alice examined the difficulty, and understood it at once. A very few words of explanation made it clear to Tossy also, and she had no more trouble that evening.

"You're the best sister that ever was!" she exclaimed, gratefully, as she threw her arms around Alice in kissing her at bed time. "Just that little bit of help from you made my whole lesson easy."

"But I ought to have given it sooner," said Alice, honestly. "I might have saved you a fit of crying, and I shouldn't have been disturbed half as much myself." — MARY JOANNA PORTER, in *Christian Intelligencer*.

Editorial.

BREVITY IN PRAYER.

THE late William Arnot tells us in his diary that, as he grew older, he grew more brief and simple in his closet devotions. He tersely says: "I suppose there are really two kinds of brevity in prayer — one, because you are *far off*, and one because you are *far in*." This is pithily put, and contains a profound truth. No one can judge for another as to just how much time that other needs to spend on his knees. We cannot safely take the example of anybody else as an absolute guide in our own case. Many things need to be considered — our household duties, our business engagements, our special perplexities, our mastery of perpetual prayer. We must not, of course, let prayer be crowded out or crushed down through mere selfishness or worldly absorptions; but neither need we feel it always incumbent on us to spend just so much time in the exercise, or write ourselves down delinquent if we cannot pass whole hours in special supplication like some one we have read about. It is better certainly to be far in than far off; but the former must not despise the latter, nor the latter judge the former. "Strength in prayer is better than length in prayer."

FERVOR IN PRAYER.

ONE of the effects of prayer should be to kindle our emotions. It is not fitting that the great themes which pertain to our relations with God should be treated simply in a cool, didactic way. Our sensibilities should be aroused. There should be some feeling to start with, and this feeling should increase as the prayer progresses. It would be better to sacrifice something in clearness of thought than to have no heart shown. He from the depths of whose soul something comes hotly welling up that can scarcely find utterance will be of more help to a meeting than the learned professor from whose well-ordered mind a neat disquisition very calmly proceeds. It is well to have something of effervescence. The Psalms are a better model of style at such times than the Proverbs. "Cold prayers are called prayers, but are no prayers."

HONESTY IN PRAYER.

OUR prayers should be frequently examined to see whether we are asking for what we really want, or only for the things we have an idea we ought to want. There is too much of this unreality and practical dishonesty current both in the closet and the public prayer-room. People sometimes get into quite a glow of pleasurable devotional excitement as they pray; their imagination works finely, they have a good flow of language, and become somewhat heated with their own rhetoric, and as the fine phrases roll trippingly off the tongue they ask for things which they would not only be much astonished to receive, but actually sorry, in their cooler moments, to get. What we sincerely desire, we shall be willing to pay the price for; and there is always a price attached — that is, a condition. If we want to sit on the right hand of Jesus, we must be willing to drink of His cup. There is much more of poetry than of piety in some prayers. They sound well, but the Lord, who knows the heart, does not find satisfaction in them. "Lip prayers are lost prayers." "Don't pray cream, and live skim-milk."

CURRENT THOUGHT FOR SEPTEMBER.

BUSINESS and books — what have they to do with each other? A great deal — in fact, the relationship is vital. Business is to books what water is to flour; it doesn't make the flour, but it makes the wheels go that grind the grain that makes the flour. The publisher has to keep just as watchful an eye upon the fluctuations of the money market as the miller keeps of the water-mark on his dam. When the water is high it is safe to pile the wheat into the bins. When there is a rising tide of financial prosperity, it is safe to make contracts with authors.

From all indications, the business season which opens with this month will be far more prosperous than last season. The tariff sword, which hung by a single hair, has fallen. The worst of it — the suspended uncertainty — is over. The business world is getting its bearings; activity and confidence are somewhat restored; production and consumption have both been quickened. Money is circulating again; people are buying, not only what they absolutely *need*, but what they reasonably *want*. And, among other things, they are buying books, and the publishers are becoming alive to the sudden demand. September has inaugurated a "boom" in the book market, which, up to the close of the holiday season, bids fair to be almost unprecedented in this country.

To be convinced of this fact, the casual observer has only to glance at the publishers' announcements for September; while the book reviewer finds his table loaded with a profusion of volumes which he hardly knows whether to most welcome or deplore.

Economics.

Strong books on economics continue to be published. There is a demand for them; they are read and discussed everywhere. The latest in Scribner's "Contemporary Science Series" is a work by John A. Hobson, M. A., on "The Evolution of Modern Capitalism." The writer does not attempt to treat the subject broadly, but confines himself for the most part to a consideration of its industrial side — machine production. He thinks that there is need of "a growing social control over modern machine production in cases where that production is left in the main to the direction of individual enterprise." Mr. Hobson, while plainly a socialist in theory, takes no extreme positions, and the results of his investigations are decidedly valuable. The book is a useful and helpful one.

Essays.

Mr. Allen Monkhouse's "Books and Plays" is not a remarkable work. In fact, it is rather shallow. But it is interesting from the fact that the first two papers are devoted to the laudation of George Meredith, whose new venture in literature — "Lord Ormont and his Aminta" — has once more aroused public interest in the author of "Diana of the Crossways" and "The Ordeal of Richard Feverel." Mr. Monkhouse is evidently one of the infatuated admirers of Mr. Meredith. (Imported.)

Mr. Edmund Gosse never writes anything which is not worth reading. His latest volume of literary selections and criticisms, "The Jacobean Poets," is not only worth reading, but worth a corner in one's revolving book-case as a handy volume of literary reference. The selections and the criticisms are both admirable.

"The Garden that I Love" is a charming essay in Mr. Alfred Austin's best vein. It is witty, it is delicate, it is exquisite in style, it is both instructive and entertaining. For light reading, nothing could be more delightful (Macmillan). The same firm issues a collection of ten brief but pleasant essays, entitled, "Historic Personality," by Francis S. Stevenson, M. P. The *motif* of the book is the unconscious revelation of character in personal correspondence, journals, memoirs, etc. The book is neither new in thought nor particularly well written, but it is rather interesting.

If one is looking for heavy essays, let him get the volume entitled, "Oriental Studies," compiled by the Oriental Club of Philadelphia, from the work of its own distinguished members. The scholarly character of this work appears in the titles of such essays as "A Legal Document of Babylonia," by Prof. Jastrow; "Native Israelitish Deities," by Prof. Barton; "Literature of Chinese Laborers," by Mr. Stewart Culin, etc. (Ginn & Co.)

Literature of Christianity

The is well represented this month. The Scribners publish a careful and scholarly study of "The Johannine Theology," by Dr. George B. Stevens. Many of our readers will recall the author's admirable treatment of the Pauline Theory. The present volume is similar in method and scope.

"The School of Life," by Theodore F. Seward, though hardly written from a theological standpoint, treats the great problems of Providence and the relationship between the human and divine in a spirit which will commend itself to all Christian thinkers. (James Pott & Co.)

"The Revival and the Pastor," by the late Jonas Oramel Peck, D. D., is a work of peculiar interest to the clergy of our own denomination. The book is full of a consecrated earnestness and of the Spirit of God. (Hunt & Eaton.)

A profound and scholarly volume is that entitled, "Inspiration," which contains eight lectures on the early history and origin of the doctrine of Biblical Inspiration — the Bampton Lectures for 1893, by W. Sanday, D. D. No more thorough or scientific treatment of this great subject has yet appeared. (Longmans, Green & Co.)

Another volume of valuable lectures is that entitled, "Primary Convictions," by Bishop Alexander. These lectures were delivered at Columbia College, in the series on the Evidences of Christianity. The subject is treated in a remarkably fresh and vigorous manner. (Harpers.)

The volume entitled, "Christianity and Evolution," by Rev. James Iverach, professor of apologetics and exegesis in the Free Church College of Aberdeen, is thoughtful and scholarly, but presents no new aspect of the much-discussed question. Prof. Iverach simply takes the ground of the most advanced Christian and scientific thought of the day — that evolution directed by the mind of God explains the phenomena of the universe. (Thomas Whittaker.)

We have far too little of the literature of missions. This great department of Christian life and thought, vital and practical, has been too much obscured by theoretical discussion of philosophies and creeds. Very welcome, therefore, in its modest way, is the small biographical volume entitled, "The Heroic in Missions," by Rev. A. R. Buckland. This little book gives admirable sketches of four missionary pioneers of the Episcopal Church in Japan, Uganda, British America and the Punjaub.

History.

Fiske's "History of the United States," published by Houghton, Mifflin & Co., is admirable, both in matter and form. It is thorough, reliable, graphic in style, and as interesting as a story from beginning to end.

An excellent historical novel is "The Search for Andrew Field," published in "The War of 1812 Series" by Lee & Shepard. This is a book which will be greatly enjoyed by boys.

A fairly good compilation of easily accessible material is Mr. E. F. Henderson's "History of Germany in the Middle Ages." (Macmillan & Co.)

Biography.

Among the thoroughly readable biographies which have come to our table this month are the quaint "Memoirs of Edmund Ludlow, Lieutenant General of the Horse in the Army of the Commonwealth of England, 1625-1672," edited by C. H. Firth, M. A. (Macmillan); and the "Memoirs of the Duchesse de Gontaut," governess to the royal children of France during the Restoration. (Dodd, Mead & Co.)

Two excellent books of

Popular Science,

on kindred subjects of the most vital and practical interest, are Mrs. H. W. Smith's "The Science of Motherhood" (Revell & Co.), and "The Care of Children," by Elizabeth R. Scovil. (Henry Altemus: Phila.) Both books should be in the hands of every mother.

Magazines.

In the *North American* for September Mr. W. H. Mallock has one of his characteristically trenchant articles on "The Significance of Modern Poverty." — The best thing in the *Century* is Prof. Woodbury's second instalment of "Poe's Correspondence." — In *Harper's* John White Chadwick writes interestingly of "The Origin of a Great Poem" ("Thanatopsis"). — The *Atlantic* has a charming study, "Rus in Urbe," by Edith M. Thomas. — A very interesting paper in the *Forum* is Prof. Peabody's "The Proportion of College-trained Preachers."

Sheldon's "History of the Christian Church."*

THE ecclesiastical historian, above any other, has a theme as unsurpassed in importance and permanence as in sweep and grandeur. His narrative, beginning at Calvary, extends across all the later ages. The history of the church is symbolized by the river of life in Revelation, proceeding from the throne of God and the Lamb and going forth to gladden and beautify the earth even in its desert places. Gibbon's theme was magnificent — "The Decline and Fall of the Roman Empire," splendid even in its ruins; but the Christian historian writes of a kingdom whose reverses are steps of advance and whose fortunes are to culminate in the glory of the millennium and the Jerusalem above. There will be no historian of its fall, for "Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever."

Of the many histories of Christianity which have been issued in modern times, we feel quite sure the work of Prof. Sheldon, whose title is given above, will be accepted as one of the very best. It possesses the main elements of a great history. With a survey of the whole field, the author has a mastery of details, a discriminating judgment of men and events, a true sense of proportion and perspective, and a style at once clear and forcible. The work is designed "to occupy a middle position between a mere compend and those ponderous productions which by their very mass are discouraging to any but professional investigators." In keeping close to his text he has produced a history which cannot fail to be a favorite with both the student and the intelligent general reader who wishes to become familiar with the principal persons and movements, speculative and evangelistic, in the history of the Christian Church. The thread of the narrative is so far expanded as to be intelligible without ever becoming tedious to the reader. The author passes over many desert regions, but his record is never dry. He contrives to find the meaning of the period and to make it clear to the mind of the reader, and not a few of the obscure places of history have been illuminated by his pen.

To the doctrinal discussions, which have been of great interest in different periods of the church's history, the author gives small attention for a double reason. Doctrinal history is a field by itself, which he has been over in a separate treatise on the "History of Christian Doctrine." Those who wish a fuller view of doctrinal discussion can consult the above work. Meantime, in this history he has not entirely omitted the doctrines. Enough is given to enable the reader to see the relations of each to the thread of the story; especially is this true of many of the heresies of the early church. He has also been careful in the definition of Catholic dogma in different eras and in the detail of theological and philosophical developments, beginning with the critical era in the eighteenth century.

The work is distributed into three periods — the early church, under two subdivisions; the mediæval, under three; and the modern, under three. Of the five volumes the first is devoted to the early church, the second to the mediæval, and the other three to the church since the Reformation. Of the volumes on the modern period, two deal with the fortunes of the church in Europe, and the final one traces in compact narratives the growth of the various sects since the Revolution. In this distribution of his matter he is at once clear and comprehensible. The reader follows with a full view of the way, especially with a good table of contents and index to each volume. So amply furnished, he can never lose his way in passing down the centuries.

The compression in the narrative has not been at all points alike. The author has had due regard to the laws of perspective. The prominence of an event or a personage is in proportion to the importance the one or the other has assumed in our own day. To Wycliffe he has devoted more space than to Courtenay, Bishop of London, and to St. Bernard than to Innocent II. The bishop and the pope had much more importance in their times than the reformer and the monk; but while the fame of the latter has grown, that of the former has steadily diminished until their names are well-nigh forgotten by even scholars themselves. Men are usually remembered for something they did, so lasting in the results as to affect our own times. Many in the cultured and higher classes did nothing worth remembering, and in that we have a good reason for shading them into the extreme background of history. The proportion observed by the author is not that of the yardstick, but of intrinsic and durable merit.

After a luminous introduction, in which he makes a careful and suggestive study of the Greco-Roman field into which Christianity was born, he takes up the history of the new sect and traces the record on across the ages. In its essence Christianity is a hidden, supernatural life manifesting itself in human fellowship, brotherhood and organism. The life is a divine creation, the organism the work of human genius. The building, though proceeding under divine suggestion and inspiration, is effected by man's hands. The church is thus both divine and human, both visible and invisible. "The history of the church," says Carlyle, "is a history of the invisible as well as of the visible church; which latter, if disjoined from the former, is but a vacant edifice; gilded, it may be, and hung with old votive gifts, yet useless and pestilentially unclean; to write whose history is less important than to forward its downfall." The hidden and divine life is no doubt the most important matter about the church; but the historian is obliged to study the vital force in its effects and outworkings, just as the biologist studies the crustacean in his shell. The historian obtains a knowledge of the temper, the spirit, the interior life of the church, through its creed, organization, worship, and evangelistic efforts.

In making up his record of the primitive church the author avails himself of recent as well as ancient sources. While brushing aside the naturalism of Baur and Renan, he profits by any helpful suggestion made by the negative criticism as well as by the newer evangelical school. He marks the stages in the growth of the Apostolic Church, the rapid spread of the new faith; he graphically records the struggle with heathenism and the triumph over it, the hand-to-hand fight with heresy, and the ultimate conquest of the empire itself.

The different periods into which the history is divided are connected by brief and suggestive introductions. In passing from the primitive to the mediæval period he has a two-page introduction, of which this is a part: "The

* HISTORY OF THE CHRISTIAN CHURCH. By Henry C. Sheldon. Five volumes. Thomas Y. Crowell & Co.: New York. 100 Purchase St., Boston.

stream is apt to imbibe, to some extent, the color of the soil through which it flows. So it has been with historical Christianity. If the life-stream has been divine, the channels have been human. The current has reflected the civilization through which it has passed." The conditions of the Middle Ages are comprehensively described by the one word — barbarism. "We may find much of darkness and confusion, but we shall not find a state of continuous stagnation." He does not fail to detect the importance of this seed-bed. "Both as students of the Christian religion and as students of modern civilization we cannot afford to neglect this era of the juncture of Christianity and barbarism, this age of transition, of new departures, of the germs of things to come." He has opened the period as with an electric light. We dare to say no reader will pass over that period because it is dry. The volume on the Middle Ages will be read with intense interest.

He opens the modern period with these beautiful and illuminative sentences: "As the sixteenth century dawned, Europe had already passed beyond the mediæval milestone. The old horizon had begun to recede in every direction. To all who had eyes to see, an enlarged outlook was presented. The mists brooding over the western sea had been lifted and the extended line of a new continent disclosed. At the same time the past had been penetrated, and a long-hidden (classic) world brought to view." He does well in expanding his narrative as he advances beyond the Reformation, for the reason that events of vast importance crowd the scene. The greater things demand a more lengthy record.

In the clearness, force and elegance of his style the author meets the cardinal demands of the rhetorician. His ideas, though well enclosed, are distinctly visible through his sentences, and the movement of his thought from paragraph to paragraph is easily traceable. The reader not only understands, he has the advantage, as it were, of open vision. To this admirable clearness are added force and elegance, without any apparent attempt to secure these results. Ease and naturalness are in every sentence. His statements are transparent and colorless. The chart of knowledge before him is drawn in outline, always clear and distinct, but without the advantage of color. Like the dramatist, he gives a man by what he says and does; he seldom dashes off a picture, or condenses a great character into a sentence. He describes rather than portrays. In temper he is singularly cool and judicial. He deals in exact sentences, and sees events and men in a white light. Free from the exaggerations of Dickens and Macaulay, he renders unimpassioned judgment according to the exact facts. Thus reserved and cautious in his statements, he never palms off eulogy for history. If the reader sometimes feels that he is too reserved in his expression, he will probably find, on second thought, that he has constructed his narrative on an exact understanding of the facts. The justness and exactness of his records are a source of constant pleasure to the intelligent reader. In the relative prominence given to the various characters and events the author shows rare insight and sound judgment. In view of all these facts, this history is no doubt destined to be favorably received and widely read.

Boston's "Intellectual Common."

HON. ROBERT C. WINTHROP is the one survivor who has been identified with the Boston Public Library from its origin until now, and he has been the chief figure on all the ceremonial occasions in its history. On one such occasion he designated the institution as Boston's "Intellectual Common." No more felicitous phrase has been uttered, descriptive of the library, its origin, uses and progress. It is a Common, as much so as the great historic park in the very heart of the city. Change of location will enlarge its characteristics as such. It has been, and is to be, "Free to All," and that motto is inscribed over the doors of the new edifice.

Some criticism and disappointment have been expressed over the exterior of the building before its completion. Gradually, however, the completion has dissipated the criticism. The courtyard, walled in by the inner walls, is quite as artistic as the walls that border on Copley Square and the adjoining streets. A beautiful summer resting and reading place, not large, but inviting and inspiring, the courtyard will become.

We venture the prediction that the ultimate verdict, both of the critics and of citizens, will be in favor of the building within and without. A revelation awaits all visitors and patrons, an education in art of the pupils in the public schools and the varied educational institutions of the city. The Art Museum, close at hand, will find a rival in the Library, purely from the artistic standpoint. Invoices of busts, statues, paintings, are to be numerous, and from the entrance to any door of egress, the passage of the visitor will be through an environment of art, above and beneath, on the right hand and on the left.

The grand stairway is about complete. It is elegance itself, in marble. Two sculptured lions by St. Gaudens, facing each other, will be as interesting and attractive as Landseer's lions in London, at the base of Lord Nelson's monument in Trafalgar Square.

The reading room on the right of the main entrance will soon be the greatest reading-room in the United States and among the best in the world. The leading newspapers of the world will be promptly filed and be "free to all."

Bates Hall, on the second floor, covers the entire length of the building. Its floor, side walls, and dome ceilings will constitute a study in art and become the most attractive single hall or room in the building and in the city. Joshua Bates, after whom it is named, was the greatest benefactor of the Library in its early history. He gave $100,000.

The special library rooms will bring their treasures before the eyes of all who care to see them. Hitherto they have been accessible, by sight of the whole, only to the officials and specialists. The young will have occasion to see, and so to know, what George Ticknor, Theodore Parker, ex-President Adams and others did for themselves and for posterity in acquiring culture. Ticknor more than any other man connected with the early history of the Library, planned it as a free and popular institution, and the coming generation will have occasion to realise that fact. The musical library will be a new feature of the new building.

The facilities for accommodating the public in all ways will be numerous and speedy. Mechanical science has been taxed to invent them, and the trustees have adopted all that are available.

Two works of art are in progress in the Old World, which, when finished and placed, will rank among the classics of current art. One will be the allegory in a painted ceiling illustrating the progress of invention. The other will be John S. Sargent's decorations for wall and ceilings, a portion of which was exhibited in London last season. The *London Academy* describes it as follows: —

"It represents in vivid allegory the opposing circumstances under which early religion developed itself. In the centre a group of bowed Israelites, with uplifted hands, cry like the saints under the altar, 'O, Lord, how long!' The Assyrian and Egyptian oppressors are seen on either hand, each supported by the divinities of his nation. The Assyrians press the Israelites down with golden chariot yokes; the Egyptian grasps some of them by the hair and threatens with uplifted weapon. But from a gorgeous whirl of crimson winged hands are extended towards the suppliant, indicating a continuance of divine assistance. The color is low in tone, rich and solemn, and gold is everywhere skillfully employed. The accessories introduced heighten the allegorical weight of the composition and its decorative effect. On the ceiling is a zodiacal circle, and, amidst a whirl of gorgeous and emblematical details arranged in a kind of ordered confusion, producing, with all the archaism of the treatment, an effect of solemnity and mystery, are seen the two great Phenician deities with whom the children of the promise strove so long, Moloch and Astaroth. Most striking are the representations of these twin divinities of bloodshed and sensuality. There is something almost awful about the impassive bovine head that rears itself above the pile of limbs and emblems that represent Moloch. Amid the mystery we realise the gaping-mouthed lions of gold that typify his blood hunger, and the great hands, reddened with fire, that clutch writhing figures. Astaroth, languid-eyed as Jezebel, is decked, gilded and jeweled; mysterious and serpentine, she seems to lose herself in a cloud of pale blue veil; we distinguish the crescent moon beneath her feet and the crowd of houris who surround her. From the zodiac above her head a solar archer wounds with his arrows a writhing silver serpent."

We congratulate the city officials, the trustees, and the people at large on the additions made and to be made to their luxuries and means of civilization.

Personals.

— Martin Luther said: "Peace, if possible, but truth at any rate."

— Mr. and Mrs. Benjamin P. Lane, of this city, announce the approaching marriage (Oct. 3) of their daughter, Miss Emma Amelia, to Mr. Arthur Bancroft.

— The *Michigan Advocate* of Sept. 22 says: "President L. R. Fiske was brought from Bay View to his home in Albion last Saturday. He is gradually improving, though still very feeble.

— Rev. Dr. T. H. Hagerty, of St. Louis, and a member of the St. Louis Conference, was unanimously elected chaplain-in-chief of the Grand Army of the Republic at its national encampment at Pittsburg.

— The inauguration of Rev. Samuel Plantz, D. D., president-elect of Lawrence University, took place in the college chapel at Appleton, Sept. 25. Bishop Fowler, Dr. W. P. Stowe, and other prominent representatives of the church, shared in the interesting inductory services.

— The *Western* of Sept. 19 says: "Dr. R. S. Rust greeted with almost boyish enthusiasm his long-time friend, Dr. S. F. Upham, and a group of ministers in our office, last Wednesday, with the declaration that he was just one hour into his seventy-ninth birthday. May the year brighten, as it advances, with the growing light of the Master's love!"

— The following missionaries sailed last week from Vancouver for their respective fields of labor: N. S. Hopkins, M. D., and wife, with two children; Mrs. J. H. Pyke, with five children; Mr. and Mrs. H. E. King, with three children; Dr. George D. Lowry and wife; and Miss Alice Terrell, all bound for the North China Mission; and Miss Irene E. Lee for Japan.

— The *Northwestern* says, in its last number: "Bishop Fowler, while in the city last week, visited his physician. It is gratifying to hear that the Bishop is making good progress toward fair health. His symptoms and present condition are very promising, and thousands will be glad to hear it. We state this frankly, and as frankly add that the facts in the case should suggest that the patient ought not to be overworked by the church. Some work, and good work, is inevitable; but this providential improvement of health must not be the Bishop's sentence to double labor."

— An exchange states that Bishop Mallalieu was able to preside at the Northwest Indiana Conference.

— President and Mrs. L. M. Dunton, of Claflin University, Orangeburg, S. C., have returned from their tour abroad.

— The twenty-fifth anniversary of the marriage of Rev. and Mrs. B. C. Wentworth will be celebrated at Dexter, Me., Saturday evening, Oct. 13.

— Bishop Fowler has appointed Rev. J. C. Ferguson, now president of Nanking University, superintendent of Central China Mission, to succeed the late Rev. Dr. Leslie Stevens.

— Rev. Dr. George K. Morris began last week his work as professor of pastoral theology in the School of Theology of Boston University. He has finally concluded to reside at Newton.

— Rev. J. M. Meeker, Ph. D., for many years prominently identified with Newark Conference, and for the last year and a half stationed at Hackettstown, N. J., has been transferred to Cincinnati Conference and appointed to St. Paul Church.

— Albert L. Fessenden, of Townsend, Mass., only brother of Mrs. W. E. Dwight, dropped dead, a short distance from his home, on Thursday last. He was president of the Townsend National Bank, a trustee of the M. E. Church, a prominent Mason and Odd Fellow, and his death will be a great loss to the community.

— A wedding of much interest to Methodists in this vicinity occurred in the First Presbyterian Church, Brooklyn, N. Y., Sept. 20, when Mr. Franklin Rand Magee, son of the late James P. Magee, was united in marriage with Miss Kate Grey Culyer, of Brooklyn. The ceremony was performed by Rev. W. N. Pile, assisted by Rev. Charles Cuthbert Hall.

— There has been much illness of late among our missionaries in India. Miss English, of Bareilly, and Miss Downey of Sitapur, both of the Woman's Foreign Missionary Society, and Mrs. Newsom, of Cawnpore, have all been sick of fever; and Miss Lauck, also of Cawnpore, and a Woman's Foreign Missionary worker, has recently recovered from cholera.

— Col. R. W. Thompson's "Personal Recollections of Sixteen Presidents" is out. He is the only living man who could have written this book. He knew personally every President but the first two, and also many leaders of the American Revolution, among them Lafayette. He knew Jefferson sixty-seven years ago, and was present at the inauguration of Andrew Jackson.

— The gavel used by Dr. Carman, the General Superintendent of the Methodist Church of Canada, at the opening of the General Conference of that Church, Sept. 6, is the one given to him and his successors in office by Rev. T. B. Stephenson, D. D., at the Ecumenical Conference at Washington. It is made of oak taken from Wesley's Chapel, in City Road, London, suitably inscribed.

— Cards are out announcing the marriage of Clifton Sibley Day and Miss Flora Angenette Harling, on Sept. 19. Both these young people are active members of Temple St. Church, this city; and Miss Harling, for the past two years, has been a compositor in ZION'S HERALD printing-office, beloved by all who were associated with her. Mr. and Mrs. Day will reside in Somerville, 12 Tower St.

— Capt. Eleazer H. Atwood, of East Boston, died at his residence, Sept. 23, aged 76 years and 11 months. Capt. Atwood had been long and honorably connected by membership with Saratoga St. Church, and was president of the board of trustees at his death. He was greatly revered and beloved by a large circle of friends because of his noble and useful life. A fitting obituary will soon appear in our columns.

— The *Christian Advocate* says: "Mrs. Stevens, widow of Rev. Dr. Leslie Stevens, late superintendent of Central China Mission, with her two daughters, left Shanghai, Aug. 18, per Canadian Pacific steamer, expecting to reach her friends in Kearney, Neb., about Sept. 15. The sympathies of the whole church will be with her in this sad home-coming, bereft in a few days of son and husband, and leaving their mortal remains in that far-away land as she returns in sorrow to her dear ones in the home land."

— Rev. E. H. Dewart, D. D., will vacate the editorial chair of the *Christian Guardian*, the official organ of the Methodist Church of Canada, in June next. Dr. Dewart has been editor of that paper a quarter of a century, and is so thoroughly and honorably identified with it that it will seem strange to think of another occupying the place. He has made an influential and useful record, and is highly appreciated by the fraternity of religious editors in both countries. The *Guardian* has never been so acceptable to us as in the later years of his administration.

— The West Virginia Conference closed last week a very delightful session under the presidency of Bishop Foster, in Charleston, where, as we said in a previous issue of the HERALD, he preached fifty-seven years ago. His ministrations were greatly enjoyed by the people, a few of whom remembered well the boy circuit-preacher. Rev. S. Hamilton Day, D. D., was returned to Morgantown for the fifth year at the earnest request of the entire official board and a signed petition of the Epworth League of nearly two hundred young people. Dr. Day had invitations to other churches in the Conference, but preferred renewing for a fifth year the pleasant associations of the university town.

Briefiets.

The HERALD can now be secured from Sept. 1 to Jan. 1, 1896 — sixteen months — for one year's subscription.

Bishop Newman's scholarly and critical judgment is seen at its best in his contribution upon Denmark, in this number.

The entering class of the School of Theology, Boston University, is the largest in the history of the institution, numbering over fifty.

We again ask our ministers to send us carefully-selected lists of non-subscribers to whom sample copies of the HERALD may be sent.

Rev. F. N. Upham will furnish a full abstract report of the annual First General Conference District League Convention, at Manchester, N. H., for our columns.

The College of Liberal Arts, Boston University, has begun its second quarter-century with better prospects than ever before. The entering class is the largest in the history of the University. What is especially pleasing to the well-wishers of the institution is the large increase of young men who have entered the college.

One of the faithful ministers of Maine writes: "I am convinced that my people cannot be intelligent Methodists without being regular readers of our ZION'S HERALD. I find that the regular readers of the HERALD are my stanchest workers."

The Bureau of Conference Entertainment of the New England Conference have selected Lafayette St. Church, Salem, as the place for the next session of the Conference.

A characteristic contribution from Chaplain McCabe entitled, "Criticising the Missionary Society," received too late for insertion in this issue, will appear next week.

We are gratified to announce that George T. Mallory, editor of the *Churchman*, consents to write for the series already announced, and will inform our readers "What the Protestant Episcopal Church Stands For."

The Cabinet of the Epworth League will meet in this city for its regular session, Oct. 17. This gathering will bring into our midst some forty prominent representatives of the church from all parts of the country. We shall make reference to the *personnel* of this assembly in a future issue.

A highly enjoyable facetious vein runs through the interesting contribution of Dr. G. M. Steele, descriptive of his recent visit to Vermont.

The sample copy of the HERALD received by non-subscribers imposes no obligation. It is sent as a gratuity, with the request that it be critically examined, with the view to subscribing. If favorably inclined, hand your name to your minister, thereby receiving the paper at once, and pay for it at any time before the next Conference.

The publisher will be happy to supply sample copies of the HERALD containing the Announcement for 1895 to all ministers who desire to make use of the same in their canvass for new subscribers. Application may be made for packages of sample copies for distribution, or copies will be mailed from this office to addresses furnished by the preacher. Enlarged editions of Sept. 5 and Sept. 12, containing Announcement, have been provided for this purpose.

We heartily congratulate our highly-esteemed neighbor, the *Watchman*, upon its change to the magazine form, in which it appears in the issue of Sept. 20. With a new dress of large and clear type, it is especially attractive and inviting. With these excellent changes the *Watchman* should receive, as it deserves, a large increase in its subscription list.

That able and in every way excellent exchange, the *Methodist Protestant*, of Baltimore, thus expresses its appreciation of our Announcement for 1895: "ZION'S HERALD is one of the first among the religious papers to make its announcements for 1895. It has secured a corps of contributors and a list of articles that cannot be surpassed in the religious journalism of the country. We always look for it and read it with pleasure and profit, but this new announcement will make us look for it with increased interest."

Much of the time of the General Conference of the Methodist Church of Canada, held at London, Ontario, was given last week to the reception of fraternal delegates. Some important action was taken. The increase of the number of superintendents was voted down. The proposal to change the name "superintendent" to "bishop" was rejected. The proposal to limit the term of the superintendent's holding office to four years was also rejected, leaving the term eight years as before. The proposal to change the name of the Epworth League elicited a long and vigorous discussion, but was ultimately defeated. The debate on the extension of the ministerial term was one in which a large number of delegates, both lay and clerical, took part. An amendment permitting a reappointment of a minister for four or five years in special cases, under special guards, was finally accepted. The following General Conference officers were elected: Rev. Dr. Carman, General Superintendent; Rev. Dr. Briggs, Book Steward; Rev. A. C. Courtice, B. D., editor of the *Christian Guardian*; Rev. Dr. Withrow, editor of the *Methodist Magazine* and Sunday-school papers; Rev. Dr. A. Sutherland, General Missionary Secretary; Rev. Dr. John Potts, Secretary of Education.

The Sunday School.

FOURTH QUARTER. LESSON 1.

Sunday, October 7.

Luke 4: 16-30.

Rev. W. O. Holway, U. S. N.

JESUS AT NAZARETH.

I. Preliminary.

1. Golden Text: *See that ye refuse not him that speaketh.* — Heb. 12: 25.

2. Date: April, A. D. 31.

3. Place: Nazareth.

4. Home Readings: *Monday* — Luke 4: 16-30. *Tuesday* — Mark 6: 1-6. *Wednesday* — Isa. 61: 1-6. *Thursday* — John 5: 30-47. *Friday* — John 7: 10-18. *Saturday* — Prov. 1: 24-33. *Sunday* — Deut. 18: 15-19.

II. Introductory.

Rejected in Judea, our Lord returned to Galilee and visited His old home in Nazareth. When He left that home, He was known only as the village carpenter; when He returned, after an absence of a year or two, the fame of His miracles and preaching had preceded Him. Cana, where He had turned the water into wine, and done other mighty works, was distant only a three-hours' walk. His former townsmen were on the tiptoe of expectation. They naturally expected that here where His humble toil had earned for Him but a scanty consideration, He would especially magnify Himself; that He would let them know who He was by parading His power; and that He would gratify their innate craving for "signs" by a perfect blaze of miracles. But in this expectation they were disappointed.

Following the habit of His youth, Jesus went to the synagogue on the Sabbath Day. During the prayers and the reading of the Law, He appears to have taken no part in the services; but when the Pentateuch was laid aside, He rose and ascended the reader's platform. The roll of Isaiah was handed to Him. The selection made was that tender picture of the Messiah's office and work contained in the 61st chapter, in which the Coming One is portrayed, not in robes of royal state, nor in the chariot of a conquering hero, but as the Healer of the broken-hearted, the Enlightener of the blind, the Preacher of good tidings to the poor and of deliverance to the captives. This He read, and, stopping short with "the acceptable year of the Lord," He handed the roll back to the *chazzan* (attendant), and sat down to deliver the sermon. Then calmly declaring that the text which He had just read, and which had been recorded seven hundred years before, was then and there fulfilled, He began His discourse with words which were as full of grace and sweetness as they were of startling assertion.

But the spell was soon broken. A murmur began to run through the audience — "Is not this Joseph's son?" The wonder which they had at first felt at the surpassing pathos and sweetness of the Speaker's words, soon yielded to more turbulent feelings. His evident superiority in wisdom began to arouse their jealousy. They could not brook the assumption that the village carpenter could teach *them* anything. They grew indignant at His lofty pretensions, and His tone of authority which no rabbi or scribe had ever dared to use. The idea began to take shape in their minds that He was putting forth vast claims without deigning to favor the town where He had been brought up by displaying His miraculous power in confirmation. He had asserted His Messiahship, and they were mentally challenging Him to prove it. They were, in their minds at least, scornfully retorting to these claims by the taunting proverb, "Physician, heal thyself!" — do here what you did in Capernaum, if you can!

Jesus saw the rebellious look and read the jealous thought. He had no miracles for them. They had vitiated the conditions on which He wrought those works of power. They lacked the candor, the docility, the receptivity requisite. He closed His sermon, therefore, by reminding them that a prophet receives no acceptance in his own country; and that, just as it had been in the days of Elijah and Elisha, so now the gifts of divine power and grace were reserved for those who cherished humility and faith. Had not a poor Phœnician widow at Sarepta, and a Syrian general at Damascus, been preferred of old to the proud and unbelieving Jews?

The growing disapprobation suddenly developed into murderous fury. The audience became a mob. In their violent rage they forgot the place and the day. They would not wait for judicial proceedings. They surged up round the Speaker like angry billows. They hustled Him out of the synagogue, and out of the city, and pressed Him to the "brow of the hill" on which the city was built with the intention of hurling Him down headlong. But there was something in His mien and bearing which held their hands and thwarted their purpose. Now, as in numerous cases afterwards, His maddened enemies became sensible in His presence of "a spell of mystery and majesty" which overawed their design. "He passed through the midst of them," and went his way.

III. Expository.

16. **Came to Nazareth** — from some other part of Galilee (verse 23). **His custom was.** — This may allude to His lifelong habit of attending worship, or to His custom for a year back of teaching in the synagogues (verse 15). **Stood up for to read.** — Travelers of note, well-known teachers and the like, were granted this privilege by the ruler of the synagogue, and were not only asked to read and explain, but also sometimes to exhort.

17. **Delivered unto him** — handed to Him by the attendant. **Book** — roll. The sacred rolls were kept in a depository shaped like the ark, which was placed on a platform at the end of the building. In front of "the ark" were the "chief seats" for which the scribes and Pharisees strove so eagerly. Here, too, was the eight-branched candelabra, and the lamp which was never suffered to go out. In front of these, and on one side, was the platform on which the teacher could stand to read, or sit to teach. **The prophet Esaias** (R. V., "Isaiah"). — It is not clear that the rabbinical arrangement of Scripture lessons was yet in use. The reading of the Law was over for the day, and the prophet selected was Isaiah. **Opened the book** — unrolled the parchment. "These scrolls," says Jacobus, "were rolled on a roller like a map; and if they were long, they were on two rollers, rolled up from each end of the scroll to meet in the middle. They could be held, one in each hand, and unrolled as far as one pleased either way, and then held at the place and read; they were bound with a string and easily sealed." **Found the place** — "accidentally, some would say; providentially, we would say" (Schaff). The Prophets had only one roller, usually, one for each book; the Law had two. When there were two rollers, the place would be kept from week to week; when there was but one, the place, if the close of the last reading was desired, must be "found."

18. **The Spirit of the Lord is upon me.** — The passage is taken from Isa. 61: 1-3, and is a free rendering from the Septuagint version. It appears to have been uttered by the prophet primarily in reference to himself, but as it is found in the very midst of the Messianic prophecies, it is evident that the words, in their fullness of meaning, could be used by no one but the Messiah Himself. Evidently "the Spirit of Jehovah" rested upon Him in every act and word of His ministry. **Anointed.** — Priests, kings and prophets were "anointed" for their office, the ceremony consisting of the application of perfumed oil or ointments. The very titles of "Messiah," "Christ," show that Jesus was pre-eminently the Anointed One. **Preach the gospel** (R. V., "good tidings") **to the poor.** — The "poor in spirit," those who feel a poverty within which nothing but the Gospel could relieve; and, also, in general terms, the destitute and humble, who, having no earthly riches or hopes to engross them, would welcome the offer of heavenly treasures. **Heal the broken-hearted** (omitted in R. V.). — Nothing so quickly and so effectually cures the aches and the sorrows of the heart as the Gospel of Jesus. It wipes away tears, sympathizes with distress, inspires with courage, and sheds peace upon the troubled soul. [These words were inserted, according to Dr. Schaff, by the early transcribers, to conform to the original passage.] **Preach deliverance** (R. V., "proclaim release") **to the captives** — referring originally to Babylon, probably, but used by our Lord to indicate a release from the bondage of sin. The word "preach" in the original means to proclaim as a herald, or to sound a trumpet, and therefore the allusion may be to the emancipation which took place in the year of jubilee. Says Whedon: "Freedom is the spirit of the Gospel — emancipation from the bonds of slavery in the limbs, or ignorance in the mind, of sin upon the soul." **Sight to the blind.** — He claimed to be the "Light of the world," that those "which see not might see." He opened darkened eyes to behold the wonders of God's universe; and He opened eyes which were darkened by sin and ignorance to behold the wonders of God's grace. **Set at liberty them that are bruised.** — This is from Isaiah 58: 6, and not from Isaiah 61: 1. Says Schaff: "Our Lord read what was in the roll, but Luke gives the general drift of the passage." The "bruised" are the oppressed, or crushed.

19. **The acceptable year of the Lord** — the true jubilee year; the year of grace; the era of spiritual emancipation.

Impossible, indeed, would it be to find a more admirable text than the Saviour found in turning over the prophetic roll; it is a gospel in brief, the best description of the *Christus Consolator*. The poor, the prisoners, the blind, are indeed the best representatives of the whole mass of suffering mankind. Freedom, light, healing — what noble images of the salvation given in Christ! (Lather.)

20. **Closed the book** — the roll; probably did not read the usual twenty-one verses. **The minister** — R. V., "the attendant." **Sat down.** — The reading was done in a standing, and the discourse uttered in a sitting, posture. **Eyes of all fastened.** — The force of our Lord's personality was almost, if not quite, as impressive as His miracles. His selection on this occasion, His manner of reading, previous history, reputation, the expectation of some wonderful work to be wrought by Him, the presence of His kinsfolk, all these would account in part for the eager attention paid Him; but, over and above all these, the "atmosphere" of the Speaker, the quiet authority of His manner, unlike that of scribe or rabbi, would doubtless have the greatest effect in "fastening the eyes" of His audience upon Him.

It is good, in hearing the Word, to keep the eye fixed upon the minister by whom God is speaking to us; for as the eye affects the heart, so usually the heart follows the eye, and is wandering, or fixed, as that is; or, rather, let us learn hence to keep the eye fixed upon Christ, speaking to us in and by the minister (Matthew Henry).

21, 22. **Began to say** — announcing His topic. **This day is this Scripture fulfilled** (R. V., "To-day hath this Scripture been fulfilled"). — It was a vast and bold claim for the village carpenter to make — thus to deliberately converge the Messianic prophecies upon Himself. Unless His claim was well-founded, He was the greatest of impostors. No wonder that these Nazarenes, who saw in the Speaker only the "son of Joseph," grew indignant at these lofty assertions, and mentally challenged Him to prove them by miracles, as He had done elsewhere. **Bare him witness** — were swayed by the irresistible beauty and force of the discourse. **Gracious words** — R. V., "words of grace." **Is not this Joseph's son?** — How then can He be the Messiah, as He professes to be? Their change of feeling towards Him manifests itself here.

23, 24. **He said** — perceiving their rising jealousy. **Physician, heal thyself.** — Their coarse feeling seemed to be: "You think we Nazarenes need healing, do you? Well, you are a Nazarene: suppose you heal yourself. If you are the Messiah, why are you so poor and humble?" Stier compares this with the taunt at the cross: "He saved others, Himself He cannot save." **Whatsoever we have heard done at Capernaum, etc.** — You have a big reputation down there; why don't you exhibit your powers here, if you have any? **No prophet is accepted** (R. V., "acceptable") **in his own country** — a proverb founded upon "the envy which arises from seeing former equals outstrip us in life."

25, 26. **I tell you of a truth.** — He cites the cases of two revered prophets, both of whom wrought miracles not among their own countrymen, but among the heathen. **Elias** — R. V., "Elijah." See 1 Kings 17: 9. **Three years and six months.** — The prediction was for three years only; but there had previously been the usual six months' drought. **Sarepta** — R. V., "Zarephath."

27-30. **Eliseus.** — R. V., "Elisha." See 2 Kings 5: 1-14. **Naaman.** — "Thus both Elijah and Elisha had carried God's mercies to Gentiles" (Farrar). **Filled with wrath** — at being compared, as they thought, with Gentiles and lepers, and being denied in their imperious expectation of seeing a miracle. "A foreshadowing of our Lord's treatment afterwards from the whole nation of the Jews" (Alford). **Brow of the hill.** — "The traveler will see in Nazareth more than one cliff that might have served the purpose of the fanatical populace" (Porter). **Passing through, etc.** — "There is no need to suppose an actual miracle" (Farrar). Alford thinks He *did* use His miraculous power. **Went his way.** — He probably never returned. See John 1: 11.

IV. Illustrative.

1. Perhaps the clearest parallel to this present escape may be found in Stevens' History of Methodism [vol. 1, p. 1932]. Wesley, assailed by a Cornish mob, is nearly thrown to the ground, whence he would never have risen alive. Struck with a blow upon the chest so that the blood gushes out of his mouth, he yet maintains a composure superior to pain, and perfect as if in the quiet of his study. Amid his utterance of prayer and their clamors for his life, a strange and sudden reaction takes place. A call is made for a fair hearing; and the very leader of the mob, awe-struck, becomes all at once his defender. And then, in language strongly reminding us of the present scene, it is added: "The people fell back, as if by common consent, and led on through their open ranks by the champion of the rabble, he safely escaped to his lodgings." Whether this was miraculous or not, may be a question of degree, not of kind. Who can tell at what point the natural, awe-inspiring power of great or sacred character rises to a supernatural amount? (Whedon.)

2. In a recent lecture (1893) before the students of the Chicago Theological Institute, Mr. Moody gave the following object lesson: "The Spirit cleanses the believer through the Word. People close up their Bibles and then wonder why they do not become holy." He then took a pitcher of water and began to pour it into a bottle filled with a dark fluid. The water drove out the fluid, and was rapidly making the contents look clear. Then he put the cork in the bottle and continued to pour the water. "That," he said, "illustrates the people who stop up their minds with unbelief. The Word does not get in, and their minds are poisoned and tainted with evil. Many people sit in church with their minds corked up, and the minister pours on the Word, but it all goes outside. The people should be prepared to receive the message as much as the minister to give it" (Peloubet).

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League Prayer-meeting Topics

October.

Rev. Matthias S. Kaufman, A. M.

October 7 — "The Christ of St. Paul." Rom. 5: 6; 6: 4, 9; 15: 3; 1 Cor. 1: 23; 2: 2; 2 Cor. 1: 5; Gal. 2: 20.

The Gospels are four great mirrors, each reflecting the image of Christ. The outlines are much the same in all four, while even the filling in and coloring leave the portraits strikingly like the original. What differences appear are due to the distinctive personality of the artists. Matthew, Mark, Luke and John each beheld Christ from his own standpoint and tinged the picture presented with his particular individuality. So in the Christ of St. Paul we behold the champion of humanity and Son of God through the grandeur and magnitude of a lofty soul. The great, fundamental, rock-ribbed truths embodied in Christ and constituting the framework of a world-wide religion, he represents to us through the strong, ardent pulsations of his large, sympathetic nature. His Christ was, —

1. An Atoning Saviour (Rom. 5: 6). The Creator and Upholder of all worlds has left the ineffable glory and appears on this little orb in the form of man. What stupendous condescension! The full grandeur of it is beyond human conception. Here He lives and labors and suffers like the most pitiful. No sorrow ever known to mankind that He did not experience, no bitterness that He did not taste. How the very thought of all His terrific sufferings overflows the sensitive soul with tenderness toward Him! But that which gives added emphasis to His atoning sacrifice is that He died not for loyal friends, but for ungodly enemies.

2. A Resurrected Saviour (Rom. 6: 9). That the bars of the tomb were too weak, that death could not hold the Lord of Life, gilds the whole picture with resplendent glory. This cardinal fact filled Paul's soul with triumphant joy, and he sings as he fights his way to his eternal crown.

3. A Self-abandoning Saviour (Rom. 15: 3). "He pleased not Himself," is Paul's significant putting of Christ's generous attitude toward others. Our Saviour lived not a moment for Himself alone. His choices, His preferences, His desires, were not consulted. His one supreme purpose was to do the Father's will and benefit humanity. From that purpose He never swerved one iota in all that hard journey from the manger to the greeting above Olivet. Marvelous career!

SEQUENCES.

1. The larger and nobler the soul, the more capable it is of grasping these profound truths, the deeper will they root into its richest soil, and the higher will they rise in supreme control over the entire life. Paul's was a magnanimous nature, and when once convinced of the principles taught and lived by the Nazarene, his whole mind and heart were given to their promulgation.

2. Consecration to Christ on the one hand, and worldliness on the other, sweep away in exactly opposite directions. Paul, with faith in the Lord Jesus, wheeled his forces about and stemmed the current which previously had borne him from the right. It is said of the bird of paradise that it always flies against the wind. If it were to go in the opposite direction, its elegant plumage would be greatly ruffled and spoiled. Thus is it with spiritual birds of paradise. They must move against the gale of worldliness if they would keep the Christian graces in their attractiveness.

3. The resurrection of our Lord as a type of our own resurrection forms a prominent part of the Apostle's view of Christ. A workman under the noted scientist, Faraday, accidentally knocked a silver cup into a jar of acid. One after another experimented with the acid, but could bring to light no particle of the cup. The silver was held in solution and all gave up trying to recover it. Then the chief appeared and put a chemical in the jar which precipitated the silver. On the bottom of the jar it was found. If Faraday could recover the scattered silver, surely God can recover our scattered bodies. "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

October 14 — "The Pauline View of Death to Sin." Rom. 2: 1-4; 6: 2-5, 11; 1 Cor. 3: 16; Gal. 2: 19; 5: 21.

Christ's death and sufferings on Calvary must be regarded as a substitute for the penalty of human guilt. By faith in His atonement we share in the merit of His death, and may reckon ourselves dead unto sin. Thus dying with Him through our obedient faith, we are risen with Him unto justification. By this newness of life sin loses its grip upon us. Its reigning power is broken. "Sin shall not have dominion over you."

EPWORTHIAN AND OLD SAGE COMPORT.

Questioner. — If dead to sin, shall we then have anything more to do with it?

Answer. — When entirely dead, no. When partially dead, yes. The latter is true of most Christians. Sin is a powerful and wily foe. Though outlawed, it finds lurking-places in the soul. It is a dreadful tyrant, hating the new life and constantly plotting its overthrow.

Ques. — If renewed in mind, where is sin's field of action?

Ans. — Physical appetites and passions. These are innocent and valuable in their legitimate exercise, but liable to perversion. The essential wants of the body — food, raiment, shelter — and its discomforts, arising from hunger, cold, or weariness, may become occasions of impatience, covetousness, and all the sins of a selfish heart.

Ques. — What if sin should gain the supremacy again?

Ans. — It would then become your master. You would be alive to sin and dead to Christ. Can you conceive of anything more lamentable, even for time, to say nothing of eternity?

Ques. — Do you not think it very uncomfortable to feel that sin will always harass us while on earth?

Ans. — Yes. But knowing this fact should never discourage us, but only nerve us to vigilance and determination to overcome. Even our struggles should give zest to life and our victories be a constant uplift. We should esteem life as a great boon — a magnificent opportunity for noble achievement.

Ques. — What about the notion that sin in a follower of Christ is no sin?

Ans. — Its falsity is obvious. In Wesley's day it was quite prevalent. They called it Antinomianism and fought it as a most pernicious doctrine.

Ques. — Is sin found in the very best Christian on earth?

Ans. — Not necessarily. "All unrighteousness is sin," but the blood of Christ "cleanseth from all unrighteousness." However, such are the frailties of man that he never gets so holy here that it is impossible for him to sin, and with becoming humility he may daily pray every petition of the prayer Christ taught His disciples.

Ques. — How may we know that we are dead to sin?

Ans. — By realizing that we have lost our former relish for sinful indulgence. For example, the converted inebriate has lost his appetite for alcohol; he is now dead to that sin. The converted blasphemer has lost all inclination to profane God's name; he is dead to that sin. The young lady, so amiable and pure in most respects, found ugly envy or foolish pride in her heart. Since Christ came into her life the envy and pride have departed; she is now dead to these sins.

Ques. — May we cherish any sin in our heart?

Ans. — No. Fight every wrong motive and wicked desire to the death. Fight on till every one is destroyed. Nowhere in the universe should sin seem to us so heinous and horrible as in our own hearts. Remember that the very vital centre and soul of a pure life is the *will to do right*. This we may all have.

Ques. — Is there danger of judging ourselves too rigidly?

Ans. — Not as a rule. But much unnecessary condemnation unduly vexes sensitive consciences by their failure to appreciate what in ethics is termed the double standard of conduct. Judged by a perfect ideal of character, we all feel our imperfections. Ideals make no allowance. They demand perfection. But God judges us according to ability. He does not expect of us anything impossible. A good conscience and a good God approve when we have done our best.

EPWORTHIAN PRAYER.

Father Divine, I thank Thee for the atoning Saviour whose death has secured for me exemption from a death in sin, and brought to me potential death to sin! I thank Thee for this mystic union with Christ and sanctifying communion with Thyself through the Holy Spirit! Grant that in me all carnal affections and sinful lusts may die, and that my entire being may be alive and responsive to every demand Thou dost make upon me. Bring me into that blessed state where I shall desire for myself only what Thou desirest for me; where Thy will shall be my highest joy and deepest delight. May it be my cheerful aim to serve Thee through a cordial, unselfish service toward all Thy children, caring immeasurably more for usefulness than for pleasure. May I honor Thee by a consistent life and a triumphant departure to my home above. In the name of Christ, my Redeemer and everlasting reward! Amen!

October 21 — "The Resurrection and the Resurrection Life." (Rom. 4: 25; 6: 11-13; 1 Cor. 15: 4-8, 51-54; 2 Cor. 5: 15-17; Gal 6: 15.)

The day lives through its golden hours, dies in sunset glory, is wound in a mantle of modest twilight, and silently buried in the dark. The next dawn opens the grave of night and releases the day to walk forth in newness of delicate tints and sparkling dews. What a beautiful resurrection! The summer lives in hours of usefulness, passes into abundant fruitage, and dies in a gorgeous autumn. The cold embrace of winter holds it bound in its icy clasp. What a huge sepulchre is now the earth! But God speaks — and the clasp is unloosed, the life-sap returns to the trees, the bulb bursts into blossom, and a million songsters join in the resurrection chorus. The grain is cast into the ground, allowed to corrupt, then revives and comes forth multiplied a hundredfold. The little brown seed experiences a charming resurrection.

"Shall man alone, for whom all else revives,
No resurrection know? Shall man alone
Imperial man, be sown in barren ground
Less privileged than grain on which he feeds?"
No!
"The last loud trumpet's wondrous sound
Shall through the rending tombs rebound,
Awake the nations underground."

1. Paul's figure of our departed loved ones — "fallen asleep." How natural and homelike this! It suggests rest and the fit ending of a day of toil. Our dear ones are ours though they be asleep. Sleep does not destroy our love for them. We expect them to awake again, sweetly refreshed. Are we prepared to fall asleep? How appropriate that our very word "cemetery" should be derived from the Greek word meaning "a sleeping-place."

2. Christ "the first-fruits of them that sleep." According to the Levitical law a first sheaf was brought from the prospective harvest to the priest. This sheaf he waved before the Lord. This was not only a sample of the harvest, but an earnest that the whole field should be reaped. By His own resurrection Christ became the earnest or assurance of the entire resurrection of all who "sleep in Him." Because He rose, we shall rise. Because He lives, we shall live again. How divinely bright has Christ lighted up the once dark tomb!

TYPES.

1. In a closely-sealed vase found in a mummy pit were some peas probably three thousand years old. These were planted and grew up in luxuriant loveliness. How much more beautiful the resurrected plant than the little, wrinkled seed!

2. There is a wee little mummy shell that seems scarcely worth a passing notice. But the divine Ruler has executed His purpose in the little grave, and forth soars an exquisite humming bird to live in a heaven of flowers. Will not God watch over our graves with as much care as that of the humming bird?

3. In a churchyard at Oberhofen, Switzerland, one was laid away too poor to afford the simplest headstone. A loved one wrote on paper the dates and a few facts and fastened the paper to a board mounted on a stick. A little roof-like covering was then made to protect the paper. To this offering of love nature added her pathos. Under the shelter by the writing, a caterpillar passed into its state of a chrysalis. Having served its time here, away it flew in the beautiful butterfly. Promise this of the far greater life sleeping below. Prophecy this of every life asleep in Jesus.

"Now to my loved one's grave I bring
My immortelle and interweave it
With God's own golden lettering,
'*In Jesu Christo obdormivit.*'"

October 28 — "The Primitive Church." (Rom. 1: 14; 11: 13; 1 Cor. 1: 16, 26-28; 11: 4-6; 12: 9, 10, 28; Gal. 2: 9, 12.

"Happy the souls that first believed,
To Jesus and each other cleaved;
Joined by the unction from above,
In mystic fellowship of love.
. . . . . .
"Oh, what an age of golden days!
Oh, what a choice, peculiar race!
Washed in the Lamb's all-cleansing blood,
Anointed kings and priests to God."

By the primitive church is meant the apostolic church. As the great-souled Paul had much to do in shaping its character, it is not surprising that it should be so broad in its outlook and generous in its invitations. We are impressed, —

1. With its cosmopolitan spirit. The Greek meets here a light he has unknowingly sought; the Scythian slave finds a heart freedom he had never imagined; the tall Roman chances along and is captured by the simple story of the Nazarene; while the keen-eyed Shylock cries aloud for mercy. Other Gentiles, too, there are, overjoyed with the message brought to them.

2. With its whosoever spirit. "Not many mighty, not many noble, are called." Some there are, however, of high birth and many from the lowly walks of life. A great many slaves were converted; some of them wear the ring designating that they are now free, while more still remain in bondage to cruel masters, but enjoy that inner freedom which cannot be taken away. Women and children are also included.

3. A church of marvelous adaptability. Usually Paul first preached in the synagogue. Soon, however, they were driven out and resorted to some private house for their meetings. Probably their order of service resembled somewhat the Jewish form. Psalms were sung, prayers offered, and a simple sermon delivered.

4. A church of miraculous power and exceptional gifts — the gift of healing, of tongues, of miracles, some were favored with. All the special blessings conferred were needed to overcome the hard opposition that confronted them. But it was rock-founded and indwelt by the Holy Spirit, which assured its prosperity.

MUSTARD SEED GROWTH.

1. Only a little beginning was the primitive church. How like the historic Rhone has been its career! Born above the clouds, this promising river dashed down the mountain-side in youthful simplicity and ardor. Along aged rock it has hewn its channel, and no obstacle has been able to permanently check its progress. Occasionally it has rested in a placid lake, only to speed on in wider sweep through open fields and fertile vales. Defiling admixtures have poured into it some corruptions, but the fresh waters from above are constantly counteracting these ill effects. From the beginning this river has been a delightful source of refreshment and fruitfulness. Has it not been thus with the church?

2. What a marvelous influence the church has had upon society in general! In one particular it has been like the sand reed. This reed grows upon the sandy beaches in Europe. Its roots penetrate to a considerable depth and then reach out to clasp hands in a million directions. Thus they form a massive network holding the sand in place. But for this network the wind would have swept the drift sand over many a fruitful acre, destroying much productive soil. Thus the church is the preserver of much good. It recovers desert wastes in humanity and make them blossom as the rose. Much as may be said against it, still it stands forth as the institution that has done more than all others toward elevating the race and making life worth living. Imperfect as it may sometimes seem, let us always support it with our generous judgment and kindly enthusiasm.

— When our Saviour sent forth the seventy He commanded them to "salute no man by the way." As it takes men in the East from one to three hours to get through their formal salutations before they have answered the demands of an exacting etiquette, we can easily see that He meant to save His disciples' time. A passing salutation was permissible, not a prolonged ceremony. We must, like the seventy, save our time, which is the indispensable condition of all service. The ablest man is bankrupted if he is robbed of his hours for thought, for prayer, and for work. — *The Christian.*

PAINT cracks.—It often costs more to prepare a house for repainting that has been painted in the first place with cheap ready-mixed paints, than it would to have painted it twice with strictly pure white lead, ground in pure linseed oil,

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ELY'S CREAM BALM—Cleanses the Nasal Passages, Allays Pain and Inflammation, Heals the Sores, Restores Taste and Smell, and Cures

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Apply into the Nostrils. —*It is Quickly Absorbed.*
50c. Druggists or by mail. ELY BROS., 56 Warren St., N. Y.

THE CONFERENCES.

[Continued from Page 8.]

C. S. Davis, of New Bedford, and J. H. Newland, of Plymouth. "Honor to whom honor is due." N. B. D.

Maine Conference.

Lewiston District.

Mechanic Falls. — Three have been received on probation and four have been converted. Notwithstanding the multiplied Sunday campmeetings in the immediate vicinity, congregations in the village church have been good. The Epworth League is active and useful. The pastor's salary is paid to date. Repairs and alterations to the amount of $250 are in progress.

Oxford and *Welchville.* — The pastor, Rev. W. H. Middleton, is encouraged by favorable indications. Extra meetings are contemplated. The Holy Spirit is moving upon the hearts of the people, inclining them to repentance. It is many years since this charge was visited by a general revival. Its need cries loudly unto God. The pastor is in labors abundant.

Buckfield. — Four have been recently converted, and three have united in full. The average congregation is larger than for years past. A good work is being done at *East Buckfield* by the pastor, Rev. G. B. Hannaford.

Turner. — The preacher in charge, Rev. B. S. Arey, has been absent several weeks on account of sickness. Several members have removed from town. Hence the work languishes.

Bethel and *Mason.* — In addition to his regular work in Bethel, Rev. B. F. Fickett, the pastor, is doing heroic and self-sacrificing work at Mason and West Bethel — a work which is greatly appreciated by the people in these communities. At Bethel the Junior League, under the care of the pastor's wife, is doing much work in the way of mercy and help. A hundred bouquets with suitable Scripture verses have been sent to the flower mission in Portland. Flowers have been placed by the bedsides of the sick in the village, and many other beautiful charities have been rendered. Mr. Fickett has secured over fifty subscribers to ZION'S HERALD in the past three years.

Locke's Mills. — The revival fire is burning here. Tuesday evening, Sept. 18, five persons sought Christ. The pastor writes: "I do feel that the Lord is honoring my work. . . . We are trusting the Lord and looking for more converts tonight." Extra meetings are in progress. Rev. F. C. Potter, of West Durham, is rendering valuable assistance.

South Paris. — The church has been strengthened by the addition of several families which have recently moved into town.

Rev. Gideon F. Draper is completing his engagements in Lewiston District. His sermons and addresses before his numerous audiences have been highly instructive and interesting. We would that every church in the Conference might be favored with his acquaintance and helpful ministry. Our people need to learn how notable has been the success of mission work in foreign fields.

Revival meetings will be held in many, if not all, the charges of Lewiston District. With the editor's permission, we would urge every preacher in charge to read at once Dr. J. O. Peck's work, "The Revival and the Pastor." May his spirit and methods live and operate in every church! JUNIOR.

East Maine Conference.

Rev. N. La Marsh, of the East Maine Conference, is holding very successful meetings with the churches at Sand Lake, N. Y., Troy Conference, Rev. R. H. Washburn, pastor.

Bucksport District.

Lubec. — Methodism has been developing rapidly on this charge during the past few years, as is seen by the increased numbers at all the services and by the addition made in membership and the interest taken in improving church property.

South Lubec. — A neat and modern church, costing $1,500, has been erected, and on Sunday, Sept. 16, was dedicated with very impressive services. The presiding elder and pastor were assisted by Rev. A. S. Ladd, of Calais, who preached the dedicatory sermon, and by several of the resident pastors. The day and service were all that one could desire for such an occasion. The house was filled to its utmost capacity, and there were many who could not get even within the door, but stood around the door and windows through the entire service. A beautiful quartered oak pulpit is a present from Mr. E. Brown, in memory of his grandfather, who was one of the pioneer Methodists of that town. This and other gifts from the same person, and favors both large and small from others, are greatly appreciated by this society. The outlook for this charge is truly encouraging.

Whiting. — The pastor has been assisted for a time in revival effort by Rev. Messrs. Jones and Allen, and as a result more than a score of souls have already begun to live Christian lives. The work is still going on.

Edmunds. — Four have recently crossed the line and identified themselves with the children of God. Pastor and people are laboring faithfully and are expecting great results.

Brookseville. — Pastor and people are pushing on the Master's work on this charge. An Epworth League with twenty members has recently been organized and bids fair to prove of great help to the work here.

Franklin. — The pastor reports "work going well, interest in meetings excellent, two conversions of late, making twelve since Conference." All departments of the work are well looked after and a prosperous year for the church seems assured.

Miss Cushman has recently visited several of the charges on this district, lecturing to the people and addressing the ladies and children in the interests of the W. F. M. Society. Her efforts have been greatly enjoyed by all who have heard her, and much interest has been created by her visit to this section.

Brethren, let us see to it that while this "society of gleaners" is putting forth efforts to help the deserving, we do not slacken our pace in striving to have every charge on the district in the first class for missions. Thus let us work hand in hand with our sister, helping to hasten the time when all shall know our Christ — from the heathen within our own land to those in the remotest part of the earth. SHUNDRAW.

New England Conference.

Boston, Preachers' Meeting. — Drs. Ela and Lindsay spoke appropriately and tenderly of the late Dr. C. S. Rogers, and Revs. Garrett Beekman and G. F. Eaton performed a similar grateful service in memory of the late Rev. Henry Matthews.

Boston South District.

Boston, Tremont St. — A Christian Workers' Convention was held at this church last Sunday. A love-feast began the day. Dr. Ramsay preached at the regular morning service on "Salvation." Dr. Lorimer, of Tremont Temple, delivered an address on "Power" in the afternoon. In the evening the sisters of the church held a missionary service. Dr. W. W. Ramsay, pastor.

Boston, First Church. — Rev. C. L. Goodell, the pastor, preached a sermon last Sunday morning appropriate to "Rally Day." His theme was, "Our Rallying Cry." Vigor and enthusiastic interest characterize this church at the beginning of the fall campaign.

Stanton Ave., Boston. — Rev. A. P. Sharp reports the recent changing of the young people's society from Endeavor to Epworth League.

Boston North District.

Trinity Church, Charlestown. — At a largely-attended board meeting of this church last week, the following important action was taken: It was unanimously voted to disband the Boys' Brigade; not to revive the afternoon song service; and to invite the pastor, Dr. W. N. Brodbeck, to preach Sunday evenings.

First Church, Somerville. — At the morning service on Sunday last, O. H. Durrell made a very thoughtful and impressive address upon the Y. M. C. A. work.

Cambridgeport, Grace Church. — Last Sunday was observed as "Rally Day and All Home Sunday," at the morning service. Dr. Geo. F. Eaton, presiding elder, preached the sermon. Rev. W. I. Haven addressed the Sunday-school, which had an attendance of 300. The Epworth League had a full service at 6 o'clock, and at 7 the church held a large audience gathered to attend a "Service with Our Hymns." The day was a splendid success. Rev. Jesse Wagner, pastor.

Saxonville. — Financial depression is upon the people, but they do not lose heart. The young people intend to shingle the church building soon. Rev. I. A. Mesler, pastor.

Boston East District.

Marblehead. — Extensive repairs on the church building are in progress. The result will be almost a new edifice. The people are working well under the leadership of their pastor, Rev. J. H. Humphrey. During alterations the religious meetings are held in the Unitarian church.

North Andover. — Rev. M. B. Pratt, recently transferred from the East Maine Conference and appointed to this charge, was warmly received by his church and congregation at a reception, Wednesday evening, Sept. 19. Neighboring pastors and the presiding elder, Dr. Knowles, aided in the festivities of the happy hour. The pastorate opens most piessantly.

Middleton. — Rev. F. B. Harvey, recently engaged in evangelistic work with Dr. Bates, has been appointed pastor of this church. He begins work Sept. 30.

Newburyport, Washington St. Church. — Special services, with very encouraging results, have recently been held under the leadership of Evangelist Dunnett.

Swampscott. — Dr. Christiancy spoke in this church last Sunday evening and organized an auxiliary of the W. F. M. S. U.

New Hampshire Conference.

Manchester District.

The terrible storm of hail, rain, thunder and lightning, that passed over Manchester, Monday noon, Sept. 10, did considerable damage. Among the dozen places it struck was the tower

[Continued on Page 18.]

"Chautauqua" Rocker and Reclining Chair FREE
WITH A COMBINATION BOX OF "SWEET HOME" SOAP.

It can be adjusted to *any position*, and changed at will by the occupant while reclining. A synonym of luxurious ease and comfort. It is built of oak, polished antique finish, with beautifully grained three-ply veneer back. The seat, head and foot rests are upholstered with silk plush in crimson, old red, tobacco brown, old gold, blue or olive, as desired. It is very strong and perfectly simple in construction. It is fully guaranteed.

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7 BARS WHITE WOOLEN SOAP, PERFECT SOAP FOR FLANNELS	.70
9 PKGS. BORAXINE SOAP POWDER, CANNOT POSSIBLY INJURE THE FABRIC. SIMPLE - EASY - EFFICIENT	.90
¼ DOZ MOBJESKA COMPLEXION SOAP, LUXURIATE FOR LADIES AND CHILDREN. A MATCHLESS BEAUTIFIER	.60
1 BOTTLE, 1 oz., MOBJESKA PERFUME, DELICATE, REFINED, POPULAR, LASTING	.25
¼ DOZ. OLD ENGLISH CASTILE SOAP	.30
¼ DOZ. CREME OATMEAL TOILET SOAP	.25
¼ DOZ. ELITE TOILET SOAP	.25
¼ DOZ. LARKIN'S TAR SOAP, UNRIVALLED PREVENTIVE OF DANDRUFF. UNEQUALLED FOR WASHING LADIES' HAIR	.45
¼ DOZ. SULPHUR SOAP	.45
1 JAR MOBJESKA COLD CREAM, SOOTHING. CURES CHAPPED SKIN	.25
1 BOTTLE MOBJESKA TOOTH POWDER, PRESERVES THE TEETH, HARDENS THE GUMS, SWEETENS THE BREATH	.25
1 PKT SPANISH ROSE SACHET POWDER	.25
1 STICK NAPOLEON SHAVING SOAP	.10
240,000 FAMILIES USE IN A YEAR. THE ASSORTMENT OUR OWN PURCHASE. THE CONTENTS IF BOUGHT AT RETAIL, ABOUT	
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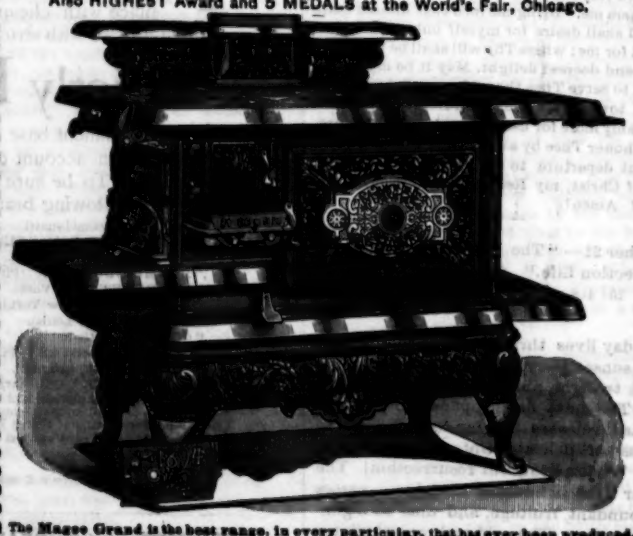

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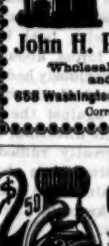

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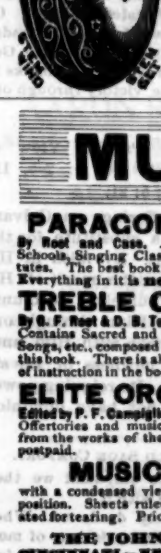

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Church Register.

HERALD CALENDAR.

S. S. Convention, at Malden, 7 p. m.	Sept. 27
S. S. Convention, at Northampton, 10.30 a. m.,	Sept. 28
District meeting of the W. H. M. S., at Augusta,	Oct. 2
W. H. M. S. annual meeting, at Lynn Common Church,	Oct. 3, 4
First General Conf. District Epworth League Annual Convention, Manchester, N. H.,	Oct. 4, 5
Bucksport Dis. Western Min. Asso. and Epworth League Con., at Penobscot Bay,	Oct. 8-10
W. F. M. S. meeting, at Trinity Ch. Worcester,	Oct. 9-11
New Bedford Dis. Min. Asso., at E. Bridgewater,	Oct. 15, 16
Norwich Dis. Min. Asso., at Stafford Springs,	Oct. 15, 16
Bangor Dis. Min. Asso., at Guilford,	Oct. 15-17
Local Preachers' Association of the Maine Conference, at North Buxton,	Oct. 15-18
St. Albans Dis. Pr's Meeting, at Fairfax,	Nov. 5, 6

POST-OFFICE ADDRESS.

Rev. A. W. C. Anderson (for the present), Enosburgh Falls, Vt.

NOTICE. — The regular meeting of the Y. W. C. A. Monday, Oct. 1, at 11 a. m., in the Berkeley St. building.

QUARTERLY MEETINGS.

NEW BEDFORD DISTRICT — THIRD QUARTER.

OCT.

1, Sandwich.	15, 16, Preachers' Meeting, at East Bridgewater.
2, Sagamore.	
2, Wareham & E. Wareham.	15, East Bridgewater.
4, Marion.	17, Whitman.
6, 7, eve, Taun'n, Tremont St.	19, Bridgewater.
7, a m, " Grace.	20, 21, South Carver.
8, Little Compton.	21, eve, South Middleboro'.
9, Westport Point.	23, Taunton, First Church.
10, Bryantville.	25, Dighton.
11, West Duxbury.	26, Somerset.
13, Marshfield.	27, 28, Fall Riv., Summerfield.
13, 14, Plymouth & Russell Mills.	28, " " Brayton.
	29, " " Quarry St.

NOV.

1, Fall Riv., North Church.	17, 18, Provincetown, Con'r.
3, 4, North Dighton,	18, eve, 19, Prov't'n, Con'ry,
4, Berkley.	20, p m, South Truro.
6, Osterville.	20, eve, Wellfleet.
7, Marston's Mills.	21, Eastham.
8, Cotuit.	22, Orleans.
9, Centreville.	24, 25, Truro.
10, 11, North Harwich.	25, North Truro.
11, eve, South Harwich.	26, First Church, Fall River.
13, East Harwich.	27, Cataumet.
13, Chatham.	28, Bourne.
15, South Yarmouth.	29, Acushnet.
16, West Dennis.	30, Long Plain.

DEC.

1, 2, St. Paul's, Fall River.	13, County St.
3, Central, Taunton.	14, East Falmouth.
4, Grace, "	15, 16, Wood's Holl,
5, Portuguese Mission.	16, Falmouth.
6, Fourth St.	16, eve, West Falmouth.
7, Allen St.	17, Vineyard Haven.
8, 9, Middleboro'.	18, North Tisbury.
10, Myricks.	19, Chilmark.
11, 2 p m, South Somerset.	20, Nantucket.
11, Fairhaven.	21, Cottage City.
12, Pleasant St.	22, 23, Edgartown.

WALTER ELA.

DOVER DISTRICT — THIRD QUARTER.

SEPT.

Tuftonboro', 28, p m and eve.	North Wakefield, 30, p m.
	Wolfboro' Junction, 30, eve.
Moultonv'le, 29, eve, 30, a m.	Milton Mills, 30, eve, pastor.

We unite with Portland District in Preachers' Meeting, at Berwick, Me., Sept. 24-6.

OCT.

The First District Epworth League Convention will meet at Manchester, Oct. 3, 4.

Candia, 6, p m, 7, p m.	Haverhill, 3d Ch., 16, eve.
Raymond, 6, eve, 7, a m and eve.	Lowell, Bridge St., 20, eve, and 21.
East Kingston, 13, eve, and 14, a m.	Exeter, 27, eve, and 28, a m.
Kingston, 14, p m and eve.	South Newmarket, 28, eve.
Haverhill, 1st Ch., 15, eve.	Epping, 29, eve.
	Newmarket, 30, eve.

NOV.

Lawrence, St. Paul's, 3, eve, and 4, a m.	Hampton, 10, eve, and 11.
	Salisbury, 17, eve, and 18, a m.
Lawrence, St. Mark's, 4, eve, and 5, eve.	Smithtown, 18, p m and eve.
Lawrence, Haverhill St., 5, eve.	Amesbury, 24, eve, 25, a m.
	Merrimacport, 25 p m and eve.
Lawrence, Garden St., 7, eve.	
Methuen, 8, eve.	Haverhill, Grace, 26, eve.

DEC.

E. Rochester, 1, eve, 2, a m.	Greenland, 10, eve.
Rochester, 2, eve, and 3, eve.	W. Hampstead, 15, eve, and 16, a m.
Portsmouth, 4, eve.	E. Hampstead, 16, p m.
Somersworth, 5, eve, and 6, a m.	Sandown, 16, eve.
	Auburn, 22, eve, and 23, a m.
Dover, 5, eve, and 12, eve.	Chester, 23, p m and eve.

This is the season for securing subscribers to ZION'S HERALD and *Christian Advocate*. These help to make loyal Methodist Christians. Strive, also, to secure apportionment for ALL BENEVOLENCES, and, above all, WIN SOULS, and build them into God's kingdom. "PUSH THINGS."

G. W. NORRIS, P. E.

Dover, N. H.

Marriages.

MAGEE — CULVER — At the First Presbyterian Church, Brooklyn, N. Y., Sept. 23, by Rev. W. M. Pile, assisted by Rev. Chas. Cuthbert Hall, D. D., Franklin Rand Magee, of Malden, Mass., and Kate Grey Culver, of Brooklyn, N. Y.

SMITH — MOORE — In East Boston, Sept. 20, by Rev. L. W. Staples, Geo. Smith and Laura A. Moore, both of E. B.

SMITH — LOVE — Also, by the same, Howard C. Smith and Nettie B. Love, both of E. B.

Business Notices.

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Send for Illustrated Circular.

NOTICE. — An Epworth League Convention for the Western Division of Bucksport District will be held at Penobscot Bay, Oct. 10. An interesting program has been prepared. Per Order Com.

NOTICE. — The auxiliaries of the W. F. M. S. of Norwich District will meet in convention at New London, Conn., Oct. 4, for a day's session. Mrs. S. L. Gracey, Mrs. O. W. Scott, and Mrs. Sampson, formerly missionary to Chile, will be present. Luncheons provided, also entertainment for any wishing to remain over night. Return tickets on Central Vt. (N. L. Div.) at one cent per mile will be issued. M. G. DOLBEARE, Dis. Sec.

Norwich, Conn.

W. F. M. S. BRANCH ANNUAL MEETING. — Every organization in New England auxiliary to the Woman's Foreign Missionary Society is entitled to ONE delegate to the annual meeting which is to be held in Trinity Church, Worcester, Mass., Oct. 9-11. These delegates will be entertained free of charge, and are requested to kindly send their names as soon as possible to Mrs. John Legg, 32 Oread St., Worcester, Mass. All the members of the Executive Board will please do the same. Branch, Conference and District secretaries are to have a special meeting Monday night. All expecting to come on Monday please send word.

Good rooms and board can be had for a limited number at the Y. W. C. A. building for $1 per day, with two and three in a room; at Hotel Kenmore, opposite the church, for $1.25 per day, two in a room, or $1.50 where only one occupies the room. We will gladly engage for friends wishing to attend, who are not entitled to free entertainment. SARAH C. LEGG,

For Assignment Com.

W. F. M. S. — The speakers at the Branch annual meeting at Worcester, Oct. 9-11, will be Dr. Sheldon, Mrs. Butler, Mrs. Baker, Mrs. Hauser, Miss Hale, Miss Danforth and Mrs. Gracey.

ROCKLAND DISTRICT MINISTERIAL ASSOCIATION. — The autumn session will be held at New Harbor, Oct. 8-10.

PROGRAM.

SERMONS: Monday evening, J. F. Haley; alternate, V. P. Wardwell. Tuesday evening, S. A. Bender; alternate, G. B. Chadwick. PRAYER SERVICE: Tuesday morning, C. L. Banghart; Wednesday morning, C. W. Bradlee. ESSAYS: How can the Preachers and Charges Best Help the Presiding Elder? J. F. Haley, C. L. Banghart, J. A. Morelen; Christ's Agony in the Garden, W. W. Ogier, V. B. Hills, F. W. Brooks; State of the Dead Between Death and the Resurrection, C. W. Bradlee, S. A. Bender, L. G. March; Is Probation After Death Probable? Chadwick, Plumer, Hanscom; Epworth League — Its Place in the Church, Preble, D. B. Phelan, Bridgham; Union Sunday-schools, C. C. Phelan, Russell, Meservey; Ministerial Courtesy, Wardwell, Rose, Edgett, Pearson; What Amusements are Proper for Christians? Burrell, Palmer, Lowell, Pentecost; Is a Revival Practicable on Every Charge? Powlesland, Bennett, Merithew, Price.

FIRST GENERAL CONFERENCE DISTRICT EPWORTH LEAGUE CONVENTION, at Manchester, N. H., Thursday and Friday, Oct. 4 and 5.

First session, Thursday, 3 p. m., in St. Paul's Church. Holy Communion; Preaching of Convention Sermon, by Dr. Carman, of Canada. Evening session, at Opera House; Convention address, Dr. S. F. Upham.

Friday morning, in St. Paul's Church. Sunrise meeting, 6 o'clock; morning session, 9 o'clock. Dr. W. H. Clark, of Cambridge, will speak on "Church Loyalty," Mrs. Smiley will conduct a Junior League Hour. Afternoon session, St. Paul's Church. Rev. E. H. Hughes will deliver an address on "Motives of Patriotism." Dr. Watkins discusses the very important subject, "Boys."

Friday evening, reception by Manchester Methodists to the Convention.

FREDERICK N. UPHAM, Sec'y.

NOTICE. — The Methodist Social Union of Worcester will give a reception to the officers and delegates of the W. F. M. S. Branch meeting, Tuesday evening, Oct. 9.

PRELIMINARY NOTICE TO THE ALUMNI OF DREW THEOLOGICAL SEMINARY. — The annual banquet of the Drew alumni will be given on Friday evening, Nov. 9, at 7 o'clock, at Hotel Metropole, Philadelphia, Pa. Since the purpose of the banquet is to promote a fraternal feeling among the graduates, and deepen our interest in the institution, we sincerely hope for your presence. The entire faculty is expected to be present. No collection will be taken. Supper ticket, $1.50. Entertainment will be provided for those who remain over night. We send out this preliminary notice that you may reserve this date, and thus aid in making it one of the most enjoyable of alumni banquets.

J. G. BICKERTON,
Chairman Com. on Correspondence.
A. G. KYNETT, Sec.

BUCKSPORT DISTRICT WESTERN MINISTERIAL ASSOCIATION will be held at Penobscot, Oct. 8-10.

PROGRAM.

Preaching, Monday p. m., Wharff, alt., Simonton; evening, Carter, alt., Weed. Tuesday p. m., Fernald, alt., Kearney; evening, Lockhart, alt., Rogers. Prayer-meetings Tuesday and Wednesday a. m. at 9. Leaders, Boynton, Weed.

ESSAYS AND DISCUSSIONS: Shall the M. E. Church Discontinue the Probationary System? Crosby, Fernald, Geo. Brooks, Godfrey; When shall We Commence to Work for Revival on Our Charges? Smith, Hanscom, Campbell, Reader, Mrs. S. M. Small; Does the Bible Teach a Future Probation? Wharff, Simonton, Kearney, Small, Mrs. A. F. Chase; Exegesis: The Lord's Prayer (Matt. 6: 9-13), E. A. Carter (vs. 9, 10), George Brooks (vs. 11, 12), Reader (v. 13); What do We Mean by the Phrase, "Inspiration of Scripture?" A. F. Chase, Lockhart, Winslow; The Minister Demanded by the Times, Wharff, Norton, Boynton, Weed, Mrs. George Brooks; What Class in the M. E. Church are Dissatisfied with the Time Limit, and should it be Extended to Please Them? Hanscom, Lombard, A. B. Carter, Mrs. Charles Rogers; The World's Parliament of Religions: Its Influence on Christianity, Rogers, Johnson, Bailey, Mrs. H. W. Norton; The Unemployed: Duty of Church and Clergy toward Them, McGraw, Rogers.

The entire time on Wednesday will be devoted to the district convention of the Epworth League. A program of interest will be prepared. We exhort all the brethren to come early, prepared to stay till the close.

J. T. CROSBY,
H. A. CARTER,
A. J. LOCKHART, } Com.

FALL MEETING OF PROVIDENCE DISTRICT MINISTERIAL ASSOCIATION, South Braintree, Mass., Oct. 22, 23.

PROGRAM.

Preaching, Monday evening, J. L. Pitner, alt., E. S. Studley.

Tuesday evening, E. H. Dupuy, alt., C. E. Beals.

PAPERS AND DISCUSSIONS: Monday p. m., A Voice to the Church from the Unrest in Industrial Circles, G. W. Hunt, Moore, Geisler, Dunbar; Review of Herron's "New Redemption," J. Oldham, Buck, Robinson, Buckey. Tuesday a. m., The New Teacher — Characteristics of Christ's Early Ministry, J. F. Cooper, McIntire, Burn, W. H. Butler; Dangers from Romanism to Protestant America, F. C. Baker, McDonald, Rood, Thompson; Wise Methods in Revival Work, L. G. Horton, Beal, Woodward, G. H. Butler. Afternoon, The Institutional Church, C. M. Melden, J. H. Allen, W. H. Allen; The Negro and the Republic, A. Field, J. L. Pitner, Ridgway; The Influence of Jesus on the Physical Life of Man, G. H. Brightman, Coleman, Studley, Cady.

Brethren, our people in South Braintree open their church and homes for us. Let us show our appreciation by a full and vigorous meeting.

J. M. TABER,
J. H. ALLEN,
E. S. STUDLEY, } Com. on Program.

W. H. M. S. — The 13th annual meeting of the Board of Managers of the Woman's Home Missionary Society of the Methodist Episcopal Church will be held in Mulberry St. M. E. Church, Williamsport, Pa., beginning Wednesday, Oct. 24, at 10 a. m., and continuing in session one week. MRS. F. A. AIKEN, Rec. Sec.

W. H. M. S. — The thirteenth annual meeting of the New England Conference Woman's Home Missionary Society will be held in Lynn Common Church, commencing Wednesday, Oct. 3, at 2 p. m. The first hour will be devoted to a service of praise and prayer, to be followed by reports and short addresses. Evening service at 7.15 p. m. Mrs. May Leonard Wells, of Morristown, N. J., will be the speaker of the evening. The Lucy Hayes Band, of Lynn Common Church, will take part in the exercises. The meeting will be continued through the day, Thursday, Oct. 4. Morning session at 10 o'clock; the time will be devoted to reports, election of officers, and other business, with brief addresses. Afternoon session at 2 o'clock; addresses by Mrs. W. P. Thirkield, of Atlanta, Ga., and others. Mrs. Wells will speak, also, on Thursday.

The invitation is most cordial to workers and visitors to share the proverbial hospitality of Lynn Common Church. The ladies of the church will most kindly provide supper on Wednesday, and lunch on Thursday; also, entertainment for the night for ladies from a distance. Let each Auxiliary send its delegate and as many of its members as possible to gather inspiration. Trains for Lynn leave Union Station frequently during the day and evening. Single fare, 20 cents; five-trip tickets, 85 cents. Electric cars pass the church; two fares, 25 cents. S. W. FLOYD,

Conference Corresponding Secretary.

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BOSTON MARKET REPORT.

BOSTON, Sept. 24, 1894.

WHOLESALE PRICES.

APPLES — Choice new, $2.25 ₱ bbl.
ORANGES — $4.50@5 ₱ box.
BUTTER — Best fresh Northern, 18@20c. ₱ lb.
CHEESE — Choice Northern, 9 3-4@10c. ₱ lb.
EGGS — Fancy near-by, 19@20c. ₱ doz.
CRANBERRIES — Cape, $7.50@8 ₱ bbl.
ONIONS — Native, $2 ₱ bbl.
TOMATOES — 50c. ₱ bush.
NEW CABBAGES — $6 ₱ 100.
BEANS — Pea, $1.90@2; yellow eyes, $2.50@2.55.
LEMONS — Choice, $4 ₱ box.
POTATOES — Choice new Eastern, 55c. ₱ bush.
CUCUMBERS — 50c. @ $1 ₱ 100.
FLOUR — Fine and superfine, $2.25@2.50 ₱ bbl.

REMARKS. — The receipts of eggs have been running light, and strictly choice have become scarce. Beans are firm at the above quotations; the new crop is beginning to come in, but the full yield cannot yet be ascertained. The weather is rather too warm as yet for much interest in poultry, but the active season draws near, when quotations will be given.

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Our Book Table.

D. L. Moody vs. Henry Varley at the World's Fair; or, The Nature of Christ's Atonement. By William Rylance. William Briggs: Toronto. On sale by C. H. Magee. Price, 75 cents.

This volume opens with 28 pages of "Wayside Notes," containing a brief account of Moody's meetings during the World's Fair. Then follows the first part, in which the author criticises the positions taken by Henry Varley, of London, in an address he was asked to deliver on "Christ's Coming Kingdom." The opportunity was improved to defend the views of Adventists or Pre-Millenarians. The following were his main positions: 1. Christ did not come to die, but to reign; 2. The death of Christ was not necessary for His atonement; 3. The death of Christ delayed the kingdom. These positions our author controverts in the first part of his book, confirming his own views in the matter by statements drawn from the utterances of Mr. Moody. The positions of Mr. Varley are taken up seriatim and disproved by reason, Scripture, and the assent of the body of Christian churches and people. Mr. Varley descends to the plane of Unitarianism and really antagonizes the atonement of Christ as presented in the Bible and as held by evangelical churches. In the second part the author deals, in a decisive way, with the whole question of Adventism, showing, by reason and the Bible, that the theory is false and delusive and ought not to be recognized as any part of the Gospel as given by our Lord and His Apostles. This affords the author opportunity to present the true nature of Christ's atonement and kingdom. The atonement was made by Christ's coming as an offering in our stead, and this substitution involved His death on the cross. The kingdom of Christ was set up at Pentecost and is to increase in magnitude and glory until the end, when the kingdom on earth shall be transformed into the heavenly, where Christ shall reign in person and in great glory. It is one kingdom from the earthly paradise to the heavenly, yet in varied forms. All who believe in Jesus Christ and live according to God's order, having a vital connection with Christ by an inner life of God, are members of His kingdom now; and all who lack this inner life are outside the kingdom. Christ's kingdom has already come, in its incipient stages, and ever cometh in greater fullness until the capstone shall be brought forth with shoutings. We have not to wait for Christ's coming in His kingdom; He has come already; He is here with every two or three; and He will come again in the end, not to set up His kingdom, but to judge the world in righteousness, gathering the wheat into His garner and burning the tares with unquenchable fire.

Micah Clarke: His Statement as Made to his Three Grandchildren Joseph, Gervas and Reuben, during the Winter of 1734. By Conan Doyle. Illustrated by George Willis Bardwell. Harper & Brothers: New York.

This story, so crisply and quaintly told, brought the author conspicuously before the reading public as an interesting and powerful writer of fiction. It gives full report of certain passages in the early life of the subject, with some account of his journey from Havant to Taunton with Decimus Saxon, in the summer of 1685. The painting of the time, given in diary form, is very vivid. The author has the capacity of making the reader see the persons and things marshaled in order. His descriptions are true to the age and condition. This new edition has an added interest in the numerous illustrations given, enabling us to see the very image of the persons as well as to hear the marvelous story told by the author.

Paths and By-Paths. By Mrs. A. M. Pickford. American Tract Society: New York. Price, $1.25.

This is a book with a lesson and a high purpose. It is a warning against dangers to be encountered in the by-path, and a guide to the true path. But though constructed with a serious purpose, the book is not dull and uninteresting. The lesson is given in a story full of light and animation, the incidents of which are surrounded by a clear and pure atmosphere, adapted to give vigor and health to the moral constitution.

The Search for Andrew Field. By Everett J. Tomlinson. Lee & Shepard: Boston.

This is a delightful story of the War of 1812, the first in a series, designed to give boys an interest in and an insight into that period of our national history. The story is well told and cannot fail to interest the young reader in the stirring transactions of our second war. It deals with a group of American boys, fired with the patriotism of the hour. The author shows a thorough acquaintance with the details of the history of the period, and his book is calculated to inspire patriotic enthusiasm and love for our political and social institutions.

A Salt Water Hero. By Rev. Edward A. Rand. Thomas Whittaker: New York. On sale in Boston by W. B. Clarke & Co. Price, $1.25.

This volume of stirring incident and adventure contains a story adapted to the taste of boys. The narrative takes the reader into strange regions and describes strange adventures. Joe Waters, the hero, a lad full of vigor and the love of adventure, ships for a whaling voyage in the Arctic regions. The tale abounds in marvels among the icebergs and the white bears of the far north. It possesses variety, unity, movement, and the element of surprise. The descriptions are vivid and graphic. The characters are life-like and true to nature. It is one of the stories a boy will not only delight to read, but one he will never forget. As never before the Arctic regions will be to him a reality.

Prohibition Impossible through a Separate Party, and Why. It Ought Never to be Obtained through any Party, and Why. What Then? By Rev. T. A. Goodwin, D. D. Indianapolis, Ind.

This tract of 16 pages is one of the latest contributions to temperance literature. The declarations are certainly bold enough. Whether the author sustains them by his arguments, we do not care to say, for all who are interested in the subject will wish to read and think for themselves, and no synopsis of the book can do it justice. Evidently if the propositions are true, the temperance people ought to know it; and equally, if not true. The long service of the author in the cause of prohibition at least entitles his views to a candid consideration, and none of us are too wise to learn. The book abounds in facts and figures, many of which will be a surprise even to some who think they have kept posted on the temperance question. The figures are all from the New York *Voice*, and the historic facts are from authentic sources, and all deserve to be well studied by those who are wrestling with the liquor traffic. As the cost of the tract is merely nominal—5 cents a single copy, three copies for 10 cents, 30 cents a dozen—all who wish to study the question in the light of these facts and figures will send to the author for one or more copies. The suggestions in the chapter, "What Then?" will be read with interest. They are in the line suggested by our late General Conference.

The Water Ghost, and Other Stories. By John Kendrick Bangs. Illustrated. Harper & Brothers: New York. Price, $1.25.

Mr. Bangs excels in the humor of his situations and his mode of developing a story. In the present volume, containing eight brief tales, he treats supernatural and psychological phenomena from an unusual point of view. To a subject difficult to handle he contrives to give interest by his original situations, animated dialogue and continuous humor. Humor underlies the whole structure of the narratives, and tends constantly to break to the surface in streams whose sparkle and exhilaration are the constant delight of the reader. The stories of Mr. Bangs are never too long. He knows how to stop as well as how to begin; and the capacity to break off is one of the greatest with which an author can be endowed.

The Scarlet Poppy, and Other Stories. By Harriet Prescott Spofford. Harper & Brothers: New York.

Mrs. Spofford is one of the American authors who excels in the production of the short story. This small volume contains seven, each complete in itself: "The Scarlet Poppy," "Best-laid Schemes," "An Ideal," "Mrs. Claxton's Skeleton," "The Tragic Story of Binus," "The Composite Wife," and "Mr. Van Nare's Daughter-in-Law." Her stories are all vivacious and readable; they exhibit a full flow of language and ingenuity in the invention of situations. Without going to the depths, she deals admirably with the surface currents of social life, detecting and describing effectually the ills and misfits as well as the felicitous things. Her stories always have a lesson which may be profitably pondered by the reader, but the lesson is in the web and woof of the story, and not something tacked on. She has an unconventional way of setting forth and illustrating her thought, talking right on and yet continuing to hover about a situation until it comes out as under an electric light.

The Ideal Sunday School Secretary's Record, Condensed, but Complete. Arranged by Samuel H. Pye. Hunt & Eaton: New York. C. H. Magee: Boston. Price, $1.

The secretary is an important officer of the Sunday-school, and a suitable book for keeping his record is an important part of his furnishing. Many record forms have been devised for the purpose, but we have waited long for the ideal one. This model form is brief yet complete, designed to last four years for thirty classes. The record is accompanied with the ideal class-book at 60 cents a dozen, and a collection envelope at 50 cents per dozen. These books together make an admirable furnishing for a Sunday-school.

Magazines.

—*Education* for September opens with an article by H. S. Clapp on "The Inadequacy of the Transmission of Learning." Then follow other articles on "The Teaching of English Words by Sound," "Secondary Schools," "Miss Peabody and the Kindergarten," "From Bantry to Killarney," and "German Methods of Using the Mother Tongue." The articles are all freshly written, and the one by Mr. Clapp severely criticises the great seats of learning for their devotion to the trivialities of learning to the neglect of new learning. Nearly all the new movements have started from men outside the universities. (Kasson & Palmer: Boston.)

—The *Nineteenth Century* for September contains, as a leader, Mr. Gladstone's great article on "True and False Conceptions of the Atonement." It is a criticism of Mrs. Besant's "Autobiography." The particular point considered is her view of the atonement, which is very mechanical and clumsy. In showing the falseness of her conception, the ex-Premier goes into a learned and extended discussion of the entire subject. "Heresy and Schism" are viewed from another than Gladstone's standpoint by Dr. Vance Smith. "Smoke" is considered by Mrs. Frederic Harrison. Prince Kropotkin concludes his account of "Mutual Aid in a Mediæval City." Theodore Bent gives an interesting account of "A Journey in Hadsamut, or Southern Arabia." J. P. Hasseltine makes an appeal to the monometallists. Mr. G. Darge considers Mrs. Sidney Webster's "Attack on the Labor Commission." Dr. Jessop gives a picture of the olden days in "The Parish Priest in England before the Reformation." (Leonard Scott Publication Company: New York.)

—The *Westminster Review* for September contains ten articles on important subjects. Edmund Mitchell leads in a paper on "Co-operation and the Agricultural Depression." Lawrence Irwell endeavors to show "What Evolution Teaches." V. E. Johnson has some conservative "Notes on Aerial Navigation." "A Practical Miner" tells of "English Money in American Mines." Alice Low gives "A Forerunner of Keats." "Impressions of Greece," "Our Commons and Forests," "A Young Woman's Right," and "Robert Burns," are titles to other articles. (Leonard Scott Publication Company: New York.)

—The *Methodist Review* of the Methodist Episcopal Church, South, for September-October, shows the hand of the new editor, Dr. John J. Tigert. Good as is the present number, he promises continual advance along the best lines. The number opens with Richard Watson Gilder's address at Vanderbilt University. It is a healthy and courageous discussion of universal suffrage. However much we may guard it, the ballot should be accorded the man, and should be counted. This is Americanism, and is the hope of the world. Noah K. Davis endeavors to define "Infinity." A posthumous paper by the late Bishop Joshua Soule makes "Strictures on Dr. Elliott's 'History of the Great Secession;'" A. C. Wightman explains "Physiological Psychology." Bishop E. R. Hendrix gives an admirable character study of "Arnold of Rugby." The number concludes with an article by the editor, on "The Constitutional Crisis in the Methodist Episcopal Church." It is an appreciative review of Dr. Warren's book on the subject. Dr. Tigert has a *penchant* for the discussion of church polity questions. If this be more than a passing humor, it may damage him as an editor. An editor needs to be an all-round man; the specialist should work under him. (Barbee & Smith: Nashville, Tenn.)

—Of the nine articles in the September number of *McClure's Magazine*, three are of much curious interest. They are Henry J. W. Dam's exposition of Berthelot's prophecy concerning "Food in the Year 2,000," Vernon on "The Flying Man," and Warman's "The Opening of an Empire." Each is speculative, and may have more or less substantial and abiding truth in it. They are all, at least, curious. M. Berthelot, the eminent French chemist, at a gathering of men devoted to his science, ventured, in an after-dinner speech, to utter a prophecy. His prophecy was to the effect that in the year 2,000 the methods of synthetic chemistry would become so far perfected that the food supplies of various kinds — grain, meat, etc. — would be produced by chemical rather than the natural processes. Analytic chemistry has become a science in itself. It takes a particular compound and separates it into the elements — carbon, oxygen, hydrogen, nitrogen — of which it is composed. Synthetic chemistry is the opposite. It puts the separated elements together and teaches them to combine. Analytic chemistry has come to a good degree of perfection. We know precisely what elements enter into wheat, rye, corn, tobacco. We can separate the elements, but we cannot so easily re-combine them. M. Berthelot thinks in another century the subject will be so mastered that the various foods can be chemically produced. Agriculture and stock-raising will be dispensed with forever. Man will have a shorter and easier cut. This is the view of one of the greatest chemists of the age. "The Flying Man" contains a description, with illustrations, of Otto Lilienthal's flying machine. The inventor claims to have solved some of the harder features in aerial navigation. Warman's "Empire" is located in the arid West, and is in process of development by means of irrigation.

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hear tell of a purchaser wanting to buy an imitation? Why do men who try to sell such articles speak of the act as "working them off?" Simply because people want the best, and it takes work and likewise deception to sell them the worst. This unpleasant experience may befall the housekeeper who determines to

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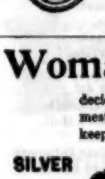

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ANOTHER WORD would be superfluous,

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T. C. EVANS, 45 Milk St., Boston.

Obituaries.

Latimer. — Mrs. Anna Ross Latimer was the daughter of Rev. Samuel Ross, rector of the Protestant Episcopal Church in Oxford, N. Y. She was born in 1829, and died July 8, 1894.

She became in early life a communicant in her father's church. She was educated in the Young Ladies' Academy at Oxford, a school of high and long-continued reputation. After her graduation she spent some time in teaching. She was married to her afterward distinguished husband, Rev. James E. Latimer, D. D., in 1853. She was with him in his several situations in his early educational work as professor and principal in academies and seminaries, and in his pastorate previous to his election to the important position of professor and dean of the School of Theology in Boston University. She cast in her lot with his church and heartily co-operated with him in the work which he was called to do.

When, in 1884, the crushing blow came by which Dr. Latimer was taken from the arena of his great and effective labors in this world, Mrs. Latimer took up without repining and with remarkable courage the burden of life, and, though suffering much from impaired health, did most laudable service. She taught in 1888-'90 in Asheville, N. C. Later she accepted the position of matron in the young ladies' home connected with Wesleyan University at Middletown; and in 1892-'94 taught in Lasell Seminary. While many would naturally regret that she should be found bearing such burdens in these her later years, there are hundreds who rejoice in the Providence that brought them under the influence of so benign and gracious a personality.

Mrs. Latimer came under the influence of a serious illness a few weeks before her death, but she had rallied and so far recuperated as to go from home to visit her friends, and many thought that she would be restored to comfortable health. But she, while saying little on the subject, evidently anticipated an early departure and made her arrangements accordingly. So when the time came she had only to step from her frail earthly tenement into the chariot which conveyed her to "the house not made with hands."

Mrs. Latimer was a woman of many excellencies of character which were fully known only to those most intimate with her. A quiet and undemonstrative person, she might appear to some as shrinking and possibly timid. But there was in her a force of character which was most remarkable, and a courage which made her equal to any duty. Of broad intelligence and ready and accurate judgment, made up on a large and generous scale as to her beliefs and convictions, full of tender sympathies as well as practical energies, she was admirably adapted to be the companion of her scholarly and talented husband, and as well to fill a large place in any society where she might find a home. Her religious experience was deep, genuine and sensible; it somehow seemed to imbue all the conduct of her life and to make itself felt in all her influence. There was an entire absence of any disposition for any display or sensation, and a person looking for pronounced activities of the external sort, or impressive public conduct, might easily overlook her, yet in so doing he would miss a rarely valuable and active worker.

Her sympathy with the young knew no abatement in mature years, and it was this, with something of a genius for teaching, that made her a desirable acquisition, to the last, to any educational enterprise fortunate enough to secure her services. Says Principal Bragdon: "She was with us for two years, and during that time we saw nothing we would have different. A model in her daily life, an inspiration in her classes. She was one of the bravest women I have ever known, making everything second to duty, ever leading onward and upward all with whom she labored, subjecting self entirely to the work to be done — a life vibrating with cheer, too, in the midst of great difficulties and trials. She never let her neighbors know of these burdens of her life, but bore them in courageous patience."

To this the writer of this notice is glad to add his most earnest endorsement from a briefer but a somewhat intimate acquaintance with our beloved friend. "The memory of the just is blessed."

GEO. M. STEELE.

Perrin. — Noah Perrin was born in Pomfret, Conn., July 26, 1810, and died in Wellesley Hills, Mass., Jan. 15, 1894.

Oct. 21, 1847, he married Miss Philenia W. Stone, of Cambridge. His widow and two sons — Rev. Willard Taylor, of the New England Conference, and Marshall Livingstone, professor in Boston University — survive him.

This stalwart Methodist layman was raised on a farm, but early became a clerk in a country store. Subsequently he went to New York city. In 1832 he came to Boston, and again in 1841, after an absence of five years. In 1859 he retired from his business as a provision dealer to his small farm at Wellesley Hills. For over fifty years he was afflicted with a most harassing cough. His longevity was doubtless due to a strong constitution, simple habits and careful attention to his health. He was the bitter opponent of intoxicating liquors and tobacco.

Of such native intellectual capacity and force was he that, had he enjoyed the necessary educational privileges, he might well have graced the highest professional places. A wide circle of appreciative correspondents found him a keen and vigorous writer. The elder readers of ZION'S HERALD will recall his pithy though often caustic communications. He was a constant and critical reader of the daily press and especially of ZION'S HERALD and the *Christian Advocate*. Of sacred music he was passionately fond, and was a great lover of our New England feathered songsters.

His father, Noah Perrin, Sr., was one of the pioneer Methodists of northeastern Connecticut. Of his mother he tenderly writes, "Very few ever had so kind a mother." At eleven years of age young Noah was received into the fellowship of the Methodist Episcopal Church, of which at his death he had been a member for some 73 years. He was connected successively with societies at West Thompson, Conn.; John St., New York; Bromfield St., Boston; Harvard St., Cambridge; Newton Upper Falls, and Newton Lower Falls. At Bromfield St. he was associated with Jacob Sleeper as assistant Sunday-school superintendent, was class-leader, secretary of the official board, and prominently identified with the choir. He was a prime mover in the organization of the Methodist societies at Highlandville and Newton Lower Falls, and to the latter society rendered important service as treasurer of the trustees. The work of missions both at home and abroad profoundly enlisted his sympathies.

With a melancholy temperament, Mr. Perrin was at times sadly depressed. Nevertheless he had faith in God and cherished an ardent personal trust in his Saviour. He was much comforted in the domestic means of grace which he carefully maintained. His end came unexpectedly and without a struggle. In a letter written three days before his death to his son Willard he said: "I can see a thousand things I have been foolish in and worse. Oh, may I find the Saviour's forgiveness unmerited and free, or else I am undone; so many things to be pardoned and washed in the blood of atonement. O Jesus! Jesus!"

R. H. HOWARD.

Sawtelle. — Died, in Mansfield, Mass., July 22, 1894, John L. Sawtelle, of heart failure.

Mr. Sawtelle was converted under the labors of Rev. Edward Williams, while at East Mansfield in 1876 to '79. He was a member of the M. E. Church in East Mansfield at the time of his death, and a member of the board of trustees and stewards. A man of great social gifts, he was beloved by all who knew him as well as by the members of the church. He leaves a wife and one son to mourn; and though as a church we sensibly feel our loss, yet we believe that our loss is his eternal gain.

J. B. WASHBURN.

Curtis. — Mary Louise Hatch was born in Bangor, Me., June 21, 1827, and died in Cameron, Missouri, July 26, 1894.

She grew to womanhood in the religious atmosphere of a consecrated home. Her parents were devout and faithful members of the Methodist Episcopal Church. She was of noble and dignified presence, and was regarded in mature life as a woman of superior qualities, both of mind and heart.

She was married, Sept. 24, 1860, to Rev. R. B. Curtis, of the Maine Conference. He found in her a sympathizing and faithful wife, and his three sons, bereft of their mother, found a wise and tender woman quite capable of filling the mother's place to them. In 1862 her husband was transferred to Wisconsin and stationed in Janesville. Next they were appointed to Delevan and remained three years. Thence the family moved to Appleton, where her husband died. She was ever active in the work of the church she loved, as long as strength to work continued. She often spoke with pleasure of a brief return to pastoral work, when her stepson, Rev. Olin A. Curtis, was bereft of his wife and left with a little daughter. She became his home-keeper during his pastorate at Summerfield Church, Milwaukee, Wis.

In July, 1889, she came to Cameron, Mo., to visit a sister. Here she was stricken with paralysis and for about four years she suffered the process of dying. First the right side, then her speech, and then all but the left hand became helpless. But her intelligent consciousness remained. The writer often read the Word of God to her, and saw her eye brighten and her soul exult, until the room became a Bethel to all present.

Dr. Olin A. Curtis, who as a son tenderly loved her, could not reach her bedside before her death, but was in time for the memorial service which was held in the Park Methodist Episcopal Church, Cameron, Mo., on Sunday, and conducted by the pastor, Rev. C. W. Caseley.

She rests from her labors, but her works and life remain in blessing upon many.

J. J. BENTLEY.

Sargeant. — George Douglass Sargeant, son of Rev. A. D. Sargeant, was born in Lynn, March 17, 1840, and died in East Saugus, July 31, 1894, a true Christian man greatly beloved and deeply mourned.

He was converted in early youth, had a strong desire for a liberal education, and entered Wesleyan University in 1858, where his genial disposition, sterling integrity, Christian consistency and scholarly attainments made him a universal favorite among his classmates and instructors.

In 1861, before completing his studies at Middletown, he enlisted in the First Regiment Connecticut Heavy Artillery as captain of Company G., and served through the Civil War. His regiment defended the "Siege Train" of the Army of the Potomac during McClellan's retreat with such skill and bravery that it won official praise. It was prominent in the Richmond and Petersburg campaign under General Grant. Captain Sargeant was under constant fire one hundred days in the trenches before Petersburg, where he was distinguished for personal bravery, care for his soldiers, and spotless integrity of character. During his entire military career he was never known to do a mean or unchristian act, but lived a singularly pure, cheerful and manly life, greatly beloved by his men and highly honored by his associates. He was rapidly promoted and at the close of the war was brevet major.

In 1866 he moved to Lynn, united with the Lynn Common M. E. Church, and became one of its leading officials and most princely givers.

He married Annie M., daughter of Hon. Philip P. Tapley, and became an extensive manufacturer of morocco. The death of his wife in 1882 was to him an irretriveable loss. She left him four children — two sons and two daughters — for whose best welfare he faithfully lived. In 1887 he moved to East Saugus, making his home with Mr. Dennis S. Newhall, where with his children he spent seven delightful years. He was president of Boston Social Union in 1887. In 1890 he established the Lynn Foundry Company and became the largest copper purchaser in the United States. At the time of his death he was president and treasurer of the Lynn Mutual Fire Insurance Company and a trustee of the Lynn Five Cent Savings Bank, of the will of P. P. Tapley, of the Tolman Fund, and of Lynn Common M. E. Church.

Mr. Sargeant was a man of broad culture, refined tastes, sterling integrity, pure purposes, great generosity, excellent judgment and unsullied piety — a great lover of his home and of the church.

His business and church associates sincerely mourn his departure, the community has lost a noble exemplar, the honest poor a helpful friend, and his pastor a wise counselor. His family and intimate friends are deeply bereaved; but he lived for heaven, laid up his treasures there, and has gone to enjoy them. His memory is blessed.

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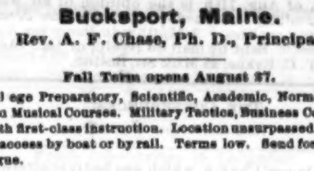

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A. S. WEED, Publisher, 36 Bromfield St Boston.

Review of the Week.

Tuesday, September 18.

—The Chinese routed in Ping Yang; 16,000 killed, wounded, or taken prisoners; the Japanese loss insignificant.

—The strike of the Scotch coal miners collapses; 10,000 resume work.

—Our Asiatic squadron to be strengthened; the "Detroit" and "Machias" ordered to China.

—Louisiana sugar planters abandon the Democratic Party and affiliate with the Republican because of the Tariff action on sugar.

—The war flags of Massachusetts captured by the Confederates between May and August, 1864, received at the State House.

—A new War Department order transfers bodies of troops from the West and concentrates them near great railroad centres in the East.

Wednesday, September 19.

—Fierce naval battle at Yaloo; the Chinese lose four war ships.

—The Dutch capture three more Lombok forts.

—Levi P. Morton and Charles T. Saxton nominated on the Republican gubernatorial ticket in New York.

—Over 14,000 Chinese prisoners in Ping Yang yesterday.

—An unsuccessful attempt to kill Judge Lawrence, of Rutland, Vt., by a half-crazed man.

Thursday, September 20.

—"Ready-made" clothing makers in this city to go on strike for better wages.

—The Chinese Emperor to take personal charge of the war administration.

—The loss at the battle of Yaloo estimated to be 2,500, killed or wounded, on both sides.

—Balmacedists arrested in Chile for making a new conspiracy against the government.

Friday, September 21.

—The Japanese naval commanders in the recent successful battle were graduates of our Naval Academy at Annapolis.

—More remains of victims by the forest fires in Minnesota continue to be found.

—Death at Rome, at the age of 72, of Jean Baptiste Rossi, the celebrated Italian archæologist.

—Two South Carolina judges affirm the constitutionality of the Dispensary law; the Chief Justice takes the opposite view.

—Presentation of the Searles scientific building to Bowdoin College.

—Greek brigands capture a public prosecutor and judge and demand ransom; the brigands exterminated by a force of soldiers, but their prisoners were killed.

—The New York Constitutional Convention passes the amendment providing for home rule for cities.

—The Belgium Parliament dissolved; the first election under the Universal Suffrage act to occur Oct. 14.

—Arrest at Ashley, Ill., of the counterfeiter of the $20 silver certificate.

Saturday, September 22.

—Death of President Nunez, of Colombia, in his fourth term of office.

—Japanese ships preparing for another fight, four Chinese commanders killed in the Yaloo fight.

—The attorney general denied an injunction against the Sugar Trust.

—The freshman class at Harvard contains one hundred more students than ever before.

—A death-dealing cyclone sweeps over Iowa and Minnesota; a few villages almost wholly destroyed; the number of the killed estimated at 100.

Monday, September 24.

—Dwight L. Moody preaches the flower Sunday sermon at Wellesley College.

—The property loss by the Western cyclone put at $1,000,000.

—The clothing contractors, many of them, ready to adopt the schedule of the garment workers; the strike apparently ended.

—A great fire raging in South Newmarket; many business blocks already destroyed; a two-million dollar fire in Portland, Ore.

—Armenian patriots in Providence have a fight in a hall; eight ringleaders arrested.

—Only about 80,000 shares of the 300,000 of the new Panama Canal loan taken in France.

—Another demonstration at Varzin in honor of Bismarck.

—Japan will send 80,000 more troops to the front immediately.

One of this year's entering class at the School of Theology of Boston University has had extensive and successful experience as an organizer and director of Sunday-school and church orchestras. He is an accomplished violin soloist. Any church or Sunday-school in need of such a musical director would do well to consult Dean Buell at 72 Mt. Vernon Street, Boston.

The opening of Miss Barlow's incised decorations and the old blue Delft plaques at Jones, McDuffee & Stratton's the past week was admired by many visitors. The fad for china and glass is increasing rather than diminishing.

The people quickly recognize merit, and this is the reason the sales of Hood's Sarsaparilla are continually increasing. Hood's is "on top."

CONSUMPTION.

NEW HAVEN, CT., Sept. 14.

DEAR SIRS: After being treated by several physicians for throat and lung trouble, and pronounced a case of incurable consumption, my sister used Adamson's Botanic Balsam. She has taken four bottles, her cough is growing less frequent, and she feels much stronger. We see a great improvement every day. She has gained six pounds already, and we are all feeling quite hopeful. MRS. M. B. SHAW.

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An exceptionally favorable opportunity for visiting the richest and most productive sections of the West and Northwest will be afforded by the Home-Seekers' low-rate excursions which have been arranged by the North-Western Line. Tickets for these excursions will be sold on Sept. 11th and 25th, and Oct. 9th, to points in northwestern Iowa, western Minnesota, North Dakota, South Dakota, Manitoba, Nebraska, Colorado, Wyoming, Utah, Montana and Idaho, and will be good for return passage within twenty days from date of sale. Stop-over privileges will be allowed on going trip in territory to which the tickets are sold.

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The above from the Brooklyn, N. Y., *Standard Union* of Aug. 11th is the opinion of all who have carefully examined what the Boston *Journal* justly entitles "A Multum in Parvo for Advertisers." Sent by mail on receipt of 10c. Address T. C. Evans, 45 Milk St., Boston.

THE CONFERENCES.

[Continued from Page 13.]

of St. James' Church, which was badly shattered. The damage, which is covered by insurance, will amount to about $200. Rev. L. D. Bragg and family have been away for two weeks on a vacation. The pastor ignored the steam cars, and traveled to Boston, Framingham and Hamilton camp-ground on his wheel, riding sixty miles the last day.

We are looking for a great gathering at the Epworth League Convention, Oct. 4 and 5. More details of the plans should have been published in the HERALD.

Union meetings have been held at *Marlboro* in a gospel tent for nearly three weeks, with good results. They were in charge of the pastors of the Methodist and Congregational churches, assisted by Mr. Frank Willcock, a singer, of Boston, who labors under the auspices of the New England Evangelistic Association. A dozen or more were hopefully converted. B.

Vermont Conference.

St. Albans District.

Richford.—After years of separation the children of Mr. and Mrs. John R. Arms have all been reunited at the old homestead. Several members of the family arrived in the early summer—Rev. S. B. Currier and wife from Florida; Rev. G. F. Arms, wife and daughter, missionaries from Chile; Mr. O. J. White, wife and daughter, from Colorado, with Mr. Theron Arms; Mr. and Mrs. C. W. Chappel and four children, with Mrs. Loring Chappel, of Washington, D. C. More recent arrivals are Mr. and Mrs. Bert S. Currier, of Philadelphia, Milford D. Arms, the youngest son, of San Diego, Cal., Rev. and Mrs. C. P. Taplin, and Mrs. William Arms, of East Burke. Rarely is a family so widely separated thus reunited. Five grandsons only are absent, and 4 grandchildren have died within the entire circle; there have been no other deaths. In grateful acknowledgment of the guardian care which has made this reunion possible, a special service of prayer and thanksgiving was held on Monday, Sept. 3. As the homestead is soon to be sold, it is not likely many members of the family will be able to return again. The Sunday following the reunion, before the members of the family began to separate, the sacrament of the Lord's Supper was celebrated in the old home. The interest of the occasion was greatly heightened by the request of one of the grandchildren to be baptized, as she wished to publicly profess Christ and partake of the sacrament. (She was the only person present, except two small children, who was not a member of the church.) Thus every member of the family—those who entered it by marriage and the grandchildren—all united together in the sacrament. It was an occasion never to be forgotten.

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The church paper brings its readers into active co-operation with their own church and pastor, and consequently into sympathy with the entire church. It broadens and deepens the spiritual life as no other agency can. If you desire to be an intelligent and aggressive Christian, read your Bible and the paper published by your own branch of the church.—*Exchange.*

State S. S. Convention.

PERMIT me, as president of the State S. S. Association, to call the attention of all Methodist pastors and superintendents to the coming State convention, to be held in Lowell, Oct. 2-4. This Association is interdenominational, and is doing by means of its district and sub-district conventions throughout the State a splendid work. Miss Bertha F. Vells, of Lynn Common Church, well and most favorably known among Methodist people and rapidly making a national reputation as a primary superintendent, is actively engaged in primary work, and has greatly helped the primary teachers of all denominations through this Association. The leading Sunday-school workers of the nation are to be there—B. F. Jacobs, of Chicago, Rev. Dr. Chown, of Toronto, Dr. A. J. Gordon, of Boston, and others. Prof. Towner will have charge of the music. As president of the Association, I hope our Methodist schools will be well represented. Each school has a right to five representatives. Let pastors and superintendents report at Lowell, Oct. 2-4.

JOHN D. PICKLES.

Bishop H. C. Potter, of New York, who has just returned from a tour of Europe, is reported to have said: "It would cure lots of our people of big head if they could take a trip abroad."

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AGENTS' HERALD, No. 1986, J. B., Phila., Pa.

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Entire building filled with beautiful exhibits.
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Finest Exhibition ever given in this country.

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ABSOLUTELY PURE